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THE

PROPHETIC TIMES:

A

Monthly Serial

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS,
AND RELATED SUBJECTS.

Edited by J. A. SEISS, D.D., R. NEWTON, D.D., and others.

MARCH AND APRIL.

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This publication is not at all denominational or sectarian. Many classes of Christians are represented in its approval and in its columns. From the beginning it has been indorsed by clergymen of various branches of the Church of Christ, whose consent has been freely given to take more or less part in its editorial interest and management. Their names, as they were published at the commencement, are: Rev. J. A. SEISS, D.D., of Philadelphia, Lutheran. Rev. RICHARD NEWTON, D.D., of Philadelphia, Episcopalian. Rev. JOHN FORSYTH, D.D., of Newburg, N. Y., Dutch Reformed. Rev. E. E. REINKE, Moravian. Rev. ROBERT ADAIR, of Philadelphia, New School Presbyterian. Rev. WILLIAM NEWTON, Episcopalian.

All these persons continue in the same relations to this enterprise which they had at the beginning. Others have since been added to the list, of whom we name: Rev. L. C. BAKER, of Camden, N. J., Old School Presbyterian. Rev. B. B. LEACOCK, Episcopalian. Rev. SAMUEL LAIRD, of Pittsburgh, Pa., Lutheran.

It is to these and others, who have all contributed more or less to this Serial, that its value and success in the past has been owing, and their interest in it will be the same for the future.

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The Prophetic Times.

Vol. X. MARCH AND APRIL, 1872. Nos. 3 & 4.

Special Contributions.

THE PROPHETIC OUTLOOK.

To all the little band of the faithful watchers for the Bridegroom scattered everywhere throughout Christendom, we extend a cordial greeting. Grace be to you, and peace from God, our Father, and the Lord Jesus Christ! From Him that is to come, the glorious Pantocrat; King of kings, and Lord of lords! Yet a little while, and He will be here! Let nothing move you! Be strong, and let not your hands be weak; for your work shall be rewarded! In nothing be terrified by your adversaries. Stand fast in one spirit, with one mind striving together for the faith of the gospel—that good news of the calling to, and the coming of, the kingdom of heaven. For unto you it is given, in the behalf of Christ (the Anointed King) not only to believe on Him, but also to suffer for His sake. Ye are laborers together with God. And every man shall receive his own reward, according to his own labor.

What though the tempest rage!
Heaven is our home!
Times's cold and wintry blast
Soon will be overpast!
Heaven is our fatherland,
Heaven is our home.

The hope of His coming can never make us ashamed. Let the world mock! Let our brethren be incredulous about His coming in our day. We have His command: "Be constantly on the watch for me!" We have His assurance: "I will come again, and receive you unto myself." We have His encouragement to give the seasonable teaching: "Blessed is *that* servant whom his lord, when He cometh, shall find so doing." He himself calls to us to be living in constant looking for that blessed hope, and His glorious appearing. Therefore we are turned to God, to wait for His Son from Heaven. It is unto His coming kingdom and glory that He has called us.

Yet a little while, beloved, and He that shall come will come. And let us remember: "If man draw back, my soul shall have no pleasure in him." Let us not cast away our confidence, which hath *great* recompense of reward. For we have need of patience, that, after we have done the will of God, we may receive the promise. Is any man's heart faint? Is any man tired of waiting? Is any one thinking that the nearness of His power and *parousia* are, after all, only a cunningly devised fable? What if the waiting-time should be for the purpose of testing the strength of the bridal-love? It was the good pleasure of the Lord, *by the three hundred that lapped* to save Israel. Those trumpet-blowers! Those light holders! "Whosoever is fearful and afraid, let him return, and depart early." "The people are yet too many; bring them down unto the water, and I will *try* them for thee there."

The prize is near; the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded, to press toward the mark, to win it. And if in anything our brethren be otherwise minded, God shall reveal even this unto them. True devotedness, when assured of the return of the

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Beloved One, is but deepened by disappointments and seeming delays.

It has occurred to us that there may be some who are anxious to read in these pages what is now the state of opinion among prophetic students, respecting the passing events, as bearing on the great subject of our hope. There may be some who have not been able to see in the occurrences of the last year anything that seemed specially to bear on the great hope of the church; some, who look to journals such as this, with the words addressed to the prophet of old: "Watchman, what of the night?"

Now inasmuch as we have all sorts of readers—beginners in prophetic study, as well as those who have their senses exercised by reason of use—it may be necessary once more to state that we do not dogmatize. We have no prophetic endowments above our brethren; we lay claim to no infallible interpretation of the signs of the times. But we have prayerfully studied the prophetic word; we have long closely watched what is transpiring in the earth, and compared the two. And we have carefully availed ourselves, as far as lay within our horizon, and powers, and opportunities, of the observations of our fellow-laborers in the field, throughout the world. If we are not gifted with prescience, yet it is possible that, by the blessing of God, we may have profited, in comprehending His declared purposes concerning the future, more than some of those who have spoken slightingly of the prophetic word, and of humble and honest efforts to understand it.

We are not wanting in a lively consciousness of the repeated chronological failures on the part of some of the students who have preceded us. These things have been so often thrust upon us, that we were compelled to heed them, whether so disposed or not. Yet with all this full in view, we not only retain the conviction—in which, indeed, we are joined by the whole Christian church—that we are living in a time pregnant with most important issues, but also that the *parousia* of the Lord is not only near, but imminent; so imminent, that it not only might, but probably will, transpire shortly. We see the things of which our Lord spake beginning to come to pass; therefore we lift up our heads with joy, because our redemption draweth nigh.

In the belief that the *parousia* of our Lord will transpire shortly, we may be mistaken. We have no authority, nor any inclination to fix a definite time for the beginning of the day of the Lord. It may not begin in our lifetime; but our positive duty, and our privilege, *to wait for it every day*, will not be in the least thereby affected. But, are not those "dumb dogs that cannot bark," who, when set on the watch-tower by the Lord, refuse to handle a subject that is, pre-eminently, the hope of the church: a subject which is the most prominent in the word of God; a subject which is the complement of God's past dealings: and without which the cross, and the preaching of it, are objectless?

He *may* not come in our lifetime. But He *may* also come to-day. And every prophetic landmark seems to show that the climax is almost upon us. And when that comes, those who will not have been found, as commanded, in an expectant bridal attitude, watching, will, beyond all question, experience the cutting off; for the mouth of the Lord hath spoken it. (Luke 12:46; Matt. 24:51.)

It may seem to some that the events of the past year have not been such as to warrant the expectation of our Lord's speedy *parousia*. We think otherwise. They have greatly deepened it in the minds of prophetic students; and we propose, in this article, and in some others, if the Lord will, to give the reasons.

The burden of the teaching in the Christian churches continues, as might have been expected, to be postmillennial; yet within a year or two the tone has sensibly softened. The opposition to millenarian truth is no longer so bitter. Whilst still afraid to commit themselves against popular opinion, the ministers are far more respectful than they were some time back, towards those who were disparagingly known as Adventists. It seems to be conceded, that it is no longer safe ground to regard a man as mentally weak because he is a millenarian—no, not even if he is pronounced "persistent." This change is blessed and cheering. If we inquire to what it is owing,

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we shall find several causes in operation. One is, the remarkable signs of the times, which everybody sees. There is an apprehension of a mighty change coming. Men are not sure that it will be for the better: and they are, as it were, holding their breath, whilst awaiting the denouement. Another is, the increased loudness and generalness of the advent testimony in every part of the Christian church, in every part of the world. The witnesses, whilst few and isolated in each community, yet form, in the aggregate, a great cloud. And it is remarkable, too, that the minds of those who are training for the sacred ministry are getting to be familiarized with millenarian truth, in spite of the fact that the great body of the theological professors oppose it. This arises from the providential circumstance that, just at this crisis, nearly all the popular biblical commentaries of the day, introduced within the past ten or fifteen years, are the production of millenarians, such as Alford, Olshausen, &c.; whilst those formerly in use were, without exception, led away by the empty Whitbyan "spiritualizing" theory; redemption is now again seen to be something more than the saving of the elect church; and it is beginning to be perceived that the "immortal soul" of man is not everything.

The churches, moreover, are beginning to feel, instinctively, the need of a closer union. This feeling has not yet led to much practical result, but it is paving the way. It is as though they saw that we must "close the ranks" to meet a common onset.

We have observed that for some years past there has, at last, been a great and just lamentation in the religious journals respecting the deadness in the churches; although not one of them has had, as far as we know, the courage to speak the whole truth on the subject. Were it not sad, it would be amusing, to hear the multiplicity of remedies proposed. Every imaginable kind of machinery has been perfected and brought into play; but still there is no breath of life. The churches and the editors do not see they have ignored and opposed, as the case might be, the grand truth which makes religion a present issue. They have departed from the primitive attitude, and yet wonder that religion, in the minds of most, has become theoretical merely. The simple explanation is, that there is no live present issue to inflame all hearts and stimulate to exertion; that is, they have put away the one which the word of the Lord has given us. That is what is the matter. No wonder there is no enthusiasm. No wonder men's minds are more exercised and absorbed by what happens to be the prominent question or topic of the hour, whether political, ecclesiastical, or social. *That* comes home to them. *That* they can understand. No wonder the lawfulness, or otherwise, of worldly amusements is considered debatable ground; and no wonder that the wealthy and fashionable members have practically settled for themselves the question of habitual attendance at balls, dances, theatres, &c., &c. No wonder the world is courted and coaxed into giving, by fairs, parties, and raffles, where the main object is to please the prevalent taste of the day, and especially to amuse the young people by pleasant allusions to the relations of the sexes. No wonder the passage of Scripture in James 2: 1–3 is set at defiance, or laid away on a dusty shelf, in company with many other New Testament sayings that are not "in good taste" in our day, or that set up an "ideal standard, impossible in our day." No wonder even good people smile incredulously at the idea of the inspiration of the Scriptures.

But oh, what a waking up there will be shortly! What a going forth to meet the Bridegroom! What a sharply-defined issue taken with the world! What a new recognition of that grand old truth: "If ye were of the world, the world would love his own; but because ye are *not* of the world, but I have chosen you *out* of the world, therefore the world *hateth* you." And of this: "If any man love the world, the love of the Father is not in him." And of this: "Marvel not, my brethren, if the world *hate* you." What godly sorrow! what carefulness! yea, what clearing! yea, what indignation! yea, what fear! yea, what vehement desire! yea, what zeal! yea, what revenge! (against those who were appointed to instruct?) will there be shortly, in

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the day when the Lord will make his bow quite naked, even His word! (Luke 12:46.) The wonder is, that in these Laodicean days when Christians "enjoy both worlds" the church is not swamped altogether. In the present state of things ecclesiastical there is mutual action and reaction. On the one hand the churches are not instructed in the great truths of the Lord's coming; and on the other. an overwhelming pressure is brought to bear on ministers, to make them keep back in the pulpit whatever is not popular, and especially whatever is unpopular; but the burden of blame, in that day, will be laid on such ministers, and that justly.

In the political world we often see, during the excitement preceding a general election, all minor questions for a time left out of view, being overshadowed by some leading topic that agitates the public mind; in a similar manner the grand fact that the Lord is at hand, will, in that day, absorb all other considerations in the Christian Church, when once the demonstration shall be seen, in the fact that the "Eagle" saints will have been miraculously "taken." For, this Divine interposition, though not exciting more than a passing wonder in men's minds, as the news of the day, will be fully understood by Christians. And *then* shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom.

Then, too, amid the blast of the terrible ones, involving all believers in a common danger, they will forget their minor differences, and the names of the sects will disappear, and to be *a Christian* will be the only aim.

The leading visible feature of the past year, as bearing on prophecy, has been the foretastes God has sent of all the coming judgments of the day of the Lord. Even of the fire that shall devour the earth in that day (Rev. 8:7; Isaiah 66:15), the world has had a remarkable premonition.

And hardly less remarkable has been the manner in which the predicted events of the day of the Lord have begun to take shape. We begin to perceive the forces marshalling, and the leading agents appearing in sight. Hitherto we have only been able to perceive the ultimate results, as plainly declared in the Scriptures of truth; now, it would seem, we can already distinguish some of the chief agencies by which they will be produced.

A dreadful blackness has, during the past year, overspread the political heavens. It has seemed to rise with the suddenness of the tempest gathering, that grew out of Elijah's cloud no bigger than a man's hand. The most powerful monarchs of Europe regard it with apprehension.

The Internationale! How familiar the world has already become with the word! And yet at the beginning of last year it was almost unknown, and no one deemed it of much consequence.* It has spread, and is spreading, with the rapidity of a prairie fire, in materials ready to hand. Just as Luther accomplished what Huss failed to do, so now human society is ripe for what the first French revolution attempted, but failed to effect. A "reorganization" of society; which shall leave out what is "obsolete;" which shall raise mankind to the highest pitch of worldly prosperity (Daniel 8:25, margin): and which shall ignore God and God's arrangements as but the superstition of the dark

* And yet the causes that have produced it have long been in operation. They originated in the forsaking of the living God, and will culminate in the idolatry of the intellect, and the embodiment of it in man-worship. In this man-worship, stimulated and shaped by demons, we behold an explanation of what used to be hard to be understood, viz., the Divine declaration that at the close of this dispensation *idolatry* will be re-established in the earth. (Rev. 9:20; 13:14, 15)

An interesting writer has said: "We are continually mistaking in assigning great effects to small and inadequate causes. There is never any effect without an adequate cause; although the circumstance which brings the already existing causes into operation, and which is so often mistaken for the cause itself, may be of small or trifling importance, and only one of a hundred other circumstances which might equally have brought them into operation. The fuel is laid, and anything that has fire in it will equally serve to kindle it up; whether it be a lighted candle, a match, a rag, a bit of paper, or a straw—it matters little."

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ages, and the infant condition of mankind; nothing in the prophetic page is more plainly predicted than just this. Times and laws shall be changed. (Daniel 7:25.) The followers of Jesus will endure fierce persecution. (Daniel 7:25; 8:24; Rev. 6:9; 7:14; 12:11, 17; 13:7, 15; 14:12; 15:2; 16:6; 17:6; 20:4.) And the concrete result will be headed up in man-worship (Rev. 13:14); in an individual who shall do according to his own will (Daniel 11:36); in one who, riding on the wave of that strong delusion (2 Thess. 2:9, 11; Matt. 24:24; Rev. 13:13; 16:14; Deut. 13:1–3), sent by God in judgment, shall be emphatically The Lawless One (2 Thess. 2), "who shall oppose and exalt himself above all that is called God, or that is worshipped."*

The past year, too, we think, has witnessed changes which have rapidly paved the way for the reconstruction of the Latin nations under a revived head, in a reconstituted Roman Empire. We allude to the condition of the papacy, and of the Imperial (Roman) power, as represented by the Eighth Head. The reasons for believing that the Napoleonic dynasty constitutes the Eighth Head (Rev. 17:7, 10, 11), of the symbolic imperial beast (Rev. 13:1), have before now been presented to our readers. They are not easily set aside; prophetic expositors generally admit them. The Eighth Head will undoubtedly be represented in the time of the end by an individual. Those who have regarded Louis Napoleon with special interest as likely to be the man, have not altered their mind because of the recent disasters of France, the overthrow at Sedan, and the present dethronement. They say it was the *dynasty* that was wounded unto death at Waterloo, which was revived, and all the world wondered. So they say the *individual head* has now been "wounded unto death" at Sedan, and the world may shortly "wonder" still more at its revival and strength. And in the coming multiplied and unprecedented wonders and miracles, divine and satanic, of the day of the Lord, there may possibly be a literal death, and resurrection (Rev. 13:2; 17:8) of the individual himself; on which occasion, only, will the prophecy have its proper literal accomplishment.

The reason why this particular dethroned person is regarded with such interest by prophetic students we have mentioned heretofore. The predicted "number" (Rev. 13:18) is found in his name, in many ways, besides being contained in the dative dedicatory form, Napoleonti (ναπολεοντι). It has long been known that this "number," 666, is contained in the words ἡ λατεινη βασιλεια (the Latin kingdom); and in the word Ludovicus (Louis); and now it is discovered in a dynasty, and even in a specific individual. This is extraordinary, and most remarkable; can it be merely fortuitous? Louis Napoleon's whole previous career and character, too, seem to identify him in an as yet inchoate condition with the predicted characteristics of the coming Lawless One. (Dan. 8:23; 11:21; 8:25.) Even his death would not materially affect the argument concerning the Eighth Head. Another Napoleon might fill out the picture. But so long as he is on the stage, prophetic students will watch his movements with great interest.

Next, with regard to the papacy; many persons are of the opinion that it is just about to expire. In our view they are very much mistaken. It is indeed, drawing very near to the close of its career; but the very desperation of its straits will lead to new and astonishing developments. Its course for the past 1260 years in the Christian church has been much too overshadowing and amazing to give room to believe that it will die of inanition. Rather, like Samson, it will make the greatest display of its strength in expiring. The papacy has before now had strange vicissitudes, and has recovered its lost ground. At present, indeed, its circumstances are such that its temporal dominions seem to be lost beyond recovery; but it may yet, through the unscrupulousness and matchless strategy of its agents, compensate itself by a regaining of spiritual strength that will astonish the whole world. We expect to see this come to pass by a compromise

* Our English version calls him "That Wicked" (2 Thess. 2:8); but in the Greek original the word is "lawless"—ἀνομος.

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of interests for mutual advantage. We expect that it will become supreme in the Roman earth; and that it will persecute to death all who oppose its claims, and far exceed in horrors anything in its past history. It is, indeed, delightful to perceive how all papal countries have, within a few years past, been thrown open to Bible truth; and, most wonderful of all, how even at Rome itself the true cross is now preached, without interference from the hand of power. But we may draw a wrong conclusion from these facts, and from the Dœllinger Old Catholic movement. These things may only be preparing, from the bosom of the Roman Catholic church, a cloud of witnesses, and a new and glorious martyr seed.

The papacy is at bay. The papacy has become desperate. And affliction makes strange bedfellows. Its prelates have not hesitated to declare that they will not scruple, if driven to the wall, to make alliances, and to resort to measures which otherwise they would not have chosen; even to "throwing themselves into the arms of the revolution." The Pope has recently sent an ultimatum to the recalcitrant bishops who hold out against the infallibility dogma; and this very dogma, whilst not intended, as some suppose, to claim infallibility for the individual *per se*, in his non-official acts, makes his sole dictum supreme in all church matters. Our readers will probably recollect that, throughout the Roman Catholic church, an organization has recently been set on foot for the express purpose of restoring the Holy Father to "his rights;" an organization —chiefly of laymen—which is to hesitate at nothing, in order to accomplish the object. As to the unscrupulousness of a power which proclaims that the end sanctifies the means, history speaks trumpet-tongued.

What more natural then, what more likely, than that these three elements—agrarianism, ecclesiasticism, imperialism—should coalesce, temporarily, to remove the obstacles that stand in their common path? And what are these obstacles but such as grow out of government as at present existing, or society as at present constituted? And what will be the first result of this league but a year-day fulfilment of the Seventh Vial, viz., an unprecedented political convulsion—"a great earthquake, such as was not since men were upon the earth—so mighty an earthquake, and so great."* (Rev. 16: 18.)

The Scriptures of the Prophet speak of "a covenant" and a "league" in the last days. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Is. 28: 18; 33: 8, &c.)

In this reconstitution of society, at least in its final shape, we may expect the principles of spiritualism, or spiritism, to take the lead. For, "the spirit speaketh expressly (1 Tim. 4) that in the latter times some shall give heed to seducing spirits, and doctrines of demons speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats." Of this demonism as at present incipient, we have heretofore spoken in these pages. The thing is intensifying; and will undoubtedly take a leading part in the coming changes. It is new, and yet old in spirit; old in fact, but new in form. Our space forbids us to go into details that might easily be given to show the nature and extent of its present workings; we write for intelligent readers; in these days everybody reads the papers. We confine our-

* In *the day of the Lord* this Vial brings the literal earthquake of the Epiphany of the Lord Jesus Christ Himself coming in flaming fire to take vengeance on them that know not God, and obey not the gospel of the Lord Jesus; at which time "the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Mal. 1: 4; see also Is. 64; 1–3; Judges 5: 5; Ps. 97: 5; Amos 5: 5; Hab. 3: 6 and 10; and especially Isaiah 34: 4–9.)

A comparison of these and other texts will show —as we pointed out in earlier numbers of the *Prophetic Times*—that this takes place when the Lord comes from *Sinai, through Edom and Bozrah*, to overthrow His enemies in the Battle of the Great Day of God Almighty—commonly, but erroneously, called Armageddon, and erroneously supposed to take place on the plain of Esdraelon; whereas the brunt of the overthrow, at least, will be in *Idumæa*. (Is. 34: 2, 4, 6; 63: 1–6; and Ps. 68: 4, *Hebrew*.)

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selves to brief extracts, showing the most recent utterances. The notorious Victoria Woodhull, who confidently expects before long a "Golden Age,"* and who has been elected President of the Spiritualists' Association, for 1872, has issued a "Preliminary Presidential Message." She says: "A great army of progressive reformers, heading obviously in the same direction as the Spiritualists and Woman's Rights party, consists of all the segments of the Labor Movement, the National Labor Union, the Internationals, the New Democracy, the Working Woman's Associations, and the like." "The last twenty years has been a season of active schooling for the New Departure, in all human affairs. Spiritualism itself is only the chief symptom of the ripening of humanity for great events." (Active schooling!) "Thousands of individual agents have been selected by the spirit world; sometimes notified, though not always, of their functions in the future, and have been carried through uncommon experiences fitting them for the coming crisis." "Preparations of every kind have been made in millions of directions, seemingly divergent, but now rapidly reconverging upon the common end. The hour of ultimate action is at hand." "Your election of me as your President was, in a sense, hardly your act. It was an event prepared for you, and to which you were impelled by the superior spirit powers to which both you and I are subject. ('I believe in all unbelief.') It was only one step in a series of rapid and astounding events which will, in a marvellously short time, change the entire face of the social world. Those who are in the guidance of the world's crisis are competent to the office they have undertaken, and they will not fail."

Most of the potentates of Europe are reported to be Spiritualists—Napoleon notoriously so. The late lamented President Lincoln is said to have held spiritual seances occasionally, and Queen Victoria is said to hold much converse with what is reputed the spirit of her deceased husband, and always puts a chair and a plate for him at meals. And if these things be done in a green tree, what shall be done in the dry? E. E. R.

* The presumptuous title of the journal published by her "friend," or rather, "affinity," Theodore Tilton.

THE PROPHECIES OF ISAIAH.

A NEW AND CRITICAL TRANSLATION.

By Franz Delitzsch, D.D.

Chapter XXX.

Woe to the stubborn children, saith Jehovah, to drive plans, and not by impulse, and to plait alliance, and not according to my Spirit, to heap up sin:

2. That go away to travel down to Egypt, without having asked my mouth, to fly to Pharaoh's shelter, and to conceal themselves under the shadow of Egypt!

3. And Pharaoh's shelter becomes a shame to them, and the concealment under the shadow of Egypt a disgrace.

4. For Judah's princes have appeared in Zoan, and his ambassadors arrive in Hanes.

5. They will all have to be ashamed of a people useless to them, that brings no help and no use, but shame, and also reproach.

6. 'Oracle [sentence] concerning the water-oxen of the south: Through a land of distress and confinement, whence the lioness and lion, adders and flying dragons; they carry their possessions on the shoulders of asses' foals, and their treasures on the humps of camels, to a nation that profits nothing.

7. And Egypt, worthlessly and hollowly will they help; therefore I call this Egypt, Great-mouth that sits still.'

8. Now go, write it on a table with them, and note it in a book, and let it stand there for future days, forever, to eternity.

9. For it is a refractory people, lying children, who do not like to hear the instruction of Jehovah,

10. Who say to the seers, See not; and to the prophets, Prophesy not unto us right things! Speak flatteries to us!

11. Get out of the way, turn aside from the path, remove from our face the Holy One of Israel.

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12. Therefore thus saith the Holy One of Israel, Because ye dislike this word, and put your trust in force and shufflings, and rely upon this;

13. Therefore will this iniquity be to you like a falling breach, bent forwards in a high towering wall, which falls to ruin suddenly, very suddenly.

14. And He smites it to pieces, as a potter's vessel falls to pieces, when they smash it without sparing, and of which, when it lies smashed to pieces there, you cannot find a shred to fetch fire with from the hearth, or to take water with out of the cistern.

15. For thus saith the Lord Jehovah, the Holy One of Israel, Through turning and rest ye would be helped; your strength would show itself in quietness and confidence; but ye would not.

16. And ye said, No, but we will fly upon horses; therefore ye shall flee: and we will ride upon race-horses; therefore your pursuers will race.

17. A thousand, ye will flee from the threatening of one, from the threatening of five, until ye are reduced to a remnant, like a pine upon the top of the mountain, and like a banner upon the hill.

18. And therefore will Jehovah wait till He inclines towards you, and therefore will He withdraw Himself on high till He has mercy upon you; for Jehovah is a God of right, salvation to those who wait for Him.

19. For a people continues dwelling in Zion, in Jerusalem; thou shalt not weep for ever: He will prove Himself gracious to thee at the sound of thy cry for help; as soon as He hears, He answers thee.

20. And the Lord giveth you bread in penury, and water for your need; and thy teachers will not hide themselves any more, and thine eyes come to see thy teachers.

21. And thine ears will hear words behind thee, saying, This is the way, walk ye in it! whether ye turn to the right hand or the left.

22. And ye defile the covering of thy graven images of silver, and the clothing of thy molten images of gold; thou wilt scatter them like a filthy thing: Get out! thou sayest to it.

23. And He gives rain to thy seed, with which thou sowest the land; and bread of the produce of the land, and it is full of sap and fat: in that day your flocks will feed in roomy pastures.

24. And the oxen and the young asses, which work the land, salted mash will they eat, which is winnowed with the winnowing shovel and winnowing fork!

25. And upon every high mountain, and every hill that rises high, there are springs, brooks in the day of great massacre, when the towers fall.

26. And the light of the moon shall be as the light of the sun, and the light of the sun will be multiplied sevenfold, like the light of seven days, in the day that Jehovah bindeth the hurt of His people, and healeth the crushing of His stroke.

27. Behold, the Name of Jehovah cometh from far, burning His wrath, and quantity of smoke: His lips are full of wrathful foam, and His tongue like devouring fire.

28. And His breath is like an overflowing brook, which reaches half-way to the neck, to sift nations in the sieve of nothingness; and a misleading bridle comes to the cheeks of the nations.

29. Your song will then sound as in the night, when the feast is celebrated; and ye will have joy of heart like those who march with the playing of flutes, to go up to the mountain of Jehovah, to the Rock of Israel.

30. And Jehovah causes His majestic voice to be heard, and causes the lowering of His arm to be seen, with the snorting of wrath and the blazing of devouring fire, the bursting of a cloud, and the pouring of rain and hailstones.

31. For Asshur will be terrified at the voice of Jehovah, when He smites with the staff.

32. And it will come to pass, every stroke of the rod of destiny, which Jehovah causes to fall upon Asshur, is dealt amid the noise of drums and the playing of guitars; and in battles of swinging arm He fights it.

33. For a place for the sacrifice of abominations has long been made ready, even for the king is it prepared; deep, broad has he made it: its funeral-pile has fire and wood in abun-

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dance; the breath of Jehovah like a stream of brimstone sets it on fire.

Chapter XXXI.

Woe to them that go down to Egypt for help, and rely upon horses, and put their trust in chariots, that there are many of them; and in horsemen, that there is a powerful multitude of them; and do not look up to the Holy One of Israel, and do not inquire for Jehovah!

2. And yet He also is wise; thus then He brings evil, and sets not His words aside; and rises up against the house of miscreants, and against the help of evil-doers.

3. And Egypt is man, and not God; and its horses flesh, and not spirit. And when Jehovah stretches out His hand, the helper stumbles, and he that is helped falls, and they all perish together.

4. For thus hath Jehovah spoken to me, As the lion growls, and the young lion, over its prey, against which a whole crowd of shepherds is called together; he is not alarmed at their cry, and does not surrender at their noise; so will Jehovah of hosts descend to the campaign against the mountain of Zion, and against their hill.

5. Like fluttering birds, so will Jehovah of hosts screen Jerusalem; screening and delivering, sparing and setting free.

6. Then turn, O sons of Israel, to Him from whom men have so deeply departed.

7. For in that day they will abhor every one their silver idols and their gold idols, which your hands have made you for a sin.

8. And Asshur falls by a sword not of a man, and a sword not of a man will devour him; and he flees before a sword, and his young men become tributary.

9. And his rock, for fear will it pass away, and his princes be frightened away by the flags: the saying of Jehovah, who has His fire in Zion, and His furnace in Jerusalem.

Chapter XXXII.

Behold, the King will reign according to righteousness; and the princes, according to right will they command.

2. And every one will be like a shelter from the wind, and a covert from the storm; like waterbrooks in a dry place, like the shadow of a gigantic rock in a languishing land.

3. And the eyes of the seeing no more are closed, and the ears of the hearing attend.

4. And the heart of the hurried understands to know, and the tongue of stammerers speaks clear things with readiness.

5. The fool will no more be called a nobleman, nor the crafty a gentleman.

6. For a fool speaks follies, and his heart does godless things, to practice tricks and to speak error against Jehovah, to leave the soul of the hungry empty, and to withhold the drink of thirsty ones.

7. And the craft of a crafty man is evil, who devises stratagems to destroy the suffering ones by lying words, even when the needy exhibits his right.

8. But a noble man devises noble things, and to noble things he adheres.

9. ¶ Ye contented women, rise up, hear my voice; ye confident daughters, hearken to my speech!

10. Days to the year: then will ye tremble, confident ones! for it is all over with the vintage, the fruit harvest comes to nought.

11. Tremble, contented ones! Strip, make yourselves bare, and gird your loins with sackcloth!

12. They smite upon their breasts for the pleasant fields, for the fruitful vine.

13. On the land of my people there come up weeds, briers; yea, upon all joyous houses of the rejoicing city.

14. For the palace is made solitary; the crowd of the city is left desolate; the ofel [the southeastern fortified slope of the temple mountain, Mic. 4 : 8] and watch-tower serve as caves forever, for the delight of wild asses, for the tending of flocks;

15. Until the Spirit is poured out over us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest;

16. And justice makes its abode in the desert, and righteousness settles down upon the fruitful field;

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17. And the effect of righteousness will be peace, and the reward of righteousness rest and security forever;

18. And my people dwells in a place of peace, and in trusworthy safe dwellings, and in cheerful resting-places;

19. And it hails with the overthrow of the forest, and into lowliness must the city be brought low.

20. Blessed are ye that sow by all waters, and let the foot of the oxen and asses rove in freedom.

Chapter XXXIII.

Woe, devastator, and thyself not devastated; and thou spoiler! Hast thou done with devastating? thou shalt be devastated. Hast thou attained to rob? men rob thee.

2. Jehovah, be gracious to us; we wait for Thee: be their arm with every morning, yea, our salvation in time of trouble.

3. At the sound of a noise peoples pass away! at Thy rising nations are scattered.

4. And your booty is swept away as a swarm of locusts sweeps away; as beetles run, they run upon it.

5. Jehovah is exalted; for, dwelling on high, He has filled Zion with justice and righteousness.

6. And there will be security of thy times, riches of salvation, of wisdom, and knowledge. Fear of Jehovah is then the treasure of Judah.

7. Behold, their heroes weep without; the messengers of peace weep bitterly.

8. Desolate are roads, disappeared are travellers; he has broken covenant, insulted cities, despised men.

9. The land mourns, languishes; Lebanon stands ashamed, parched; the meadow of Sharon has become like a steppe, and Bashan and Carmel shake their leaves.

10. Now will I arise, saith Jehovah, now exalt myself, now lift up myself.

11. Ye are pregnant with hay, ye bring forth stubble! Your snorting is the fire that will devour you.

12. And nations become as lime-burnings, thorns cut off, which are kindled with fire.

13. Hear, ye distant ones, what I have accomplished; and perceive, ye near ones, my omnipotence.

14. The sinners in Zion are afraid; trembling seizes the hypocrites; who of us can abide with devouring fire? who of us abide with everlasting burnings?

15. He that walketh in righteousness, and speaketh uprightness; he that despiseth gain of oppressions, whose hand keepeth from grasping bribes; he that stoppeth his ear from hearing murderous counsel, and shutteth his eyes from looking at evil;

16. He will dwell upon high places; rocky fastnesses are his castle; his bread is abundant, his waters inexhaustible.

17. Thine eyes will see the King in his beauty, will see a land that is very far off.

18. Thy heart meditates upon the shuddering. Where is the appraiser? where the weigher? where he who counted the towers?

19. The rough people thou seest no more, the people of deep inaudible lip, of stammering unintelligible tongue.

20. Look upon Zion, the castle of our festal meeting. Thine eyes will see Jerusalem, a pleasant place, a tent that does not wander about, whose pins are never drawn, and none of whose cords are ever broken.

21. No, there dwells for us a glorious One, Jehovah; a place of streams, canals of wide extent, into which no fleet of rowing vessels ventures, and which no strong man-of-war shall cross.

22. For Jehovah is our Judge; Jehovah is our war-Prince; Jehovah is our King; He will bring us salvation.

23. The ropes hang loose; they do not hold fast the support of thy mast; they do not hold the flag extended; there is booty of plunder divided in abundance; even lame men share the prey.

24. And not an inhabitant will say, I am weak; the people settled there have their sins forgiven.

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Sixth Part.—Final Judgment upon all the World, particularly on Edom, and Redemption of the People of Jehovah.

Chapter XXXIV.

Come near, ye peoples, to hear; and ye nations, attend. Let the earth hear, and that which fills it, the world, and everything that springs from it.

2. For the indignation of Jehovah will fall upon all nations, and burning wrath upon all their host; He has laid the ban upon them, delivered them to the slaughter.

3. And their slain are cast away, and their corpses—their stench will arise, and mountains melt with their blood.

4. And all the host of the heavens moulder away, and the heavens are rolled up like a scroll, and all their host withers as a leaf withers away from the vine, and like withered leaves from the fig-tree.

5. For my sword has become intoxicated in the heaven; behold it comes down upon Edom, and upon the people of my ban to judgment.

6. The sword of Jehovah fills itself with blood, is fattened with fat, with blood of lambs and he-goats, with kidney-fat of rams; for Jehovah has a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7. And buffaloes fall with them, and bullocks together with bulls; and their land becomes intoxicated with blood, and their dust fattened with fat,

8. For Jehovah hath a day of vengeance, a year of recompense, to contend for Zion.

9. And the brooks of Edom are turned into pitch, and its dust into brimstone, and its land becomes burning pitch.

10. Day and night it is not quenched; the smoke of Edom goes up forever; it lies waste from generation to generation; no one passes through it forever and ever.

11. And pelican and hedgehog take possession of it, and ear-owl and raven dwell there; and He stretches over it the measure of *tohu* and the level of *bohu*. (Gen. 1 : 2.)

12. Its nobles—there is no longer a monarchy which they elected; and all its princes come to naught.

13. And the palaces of Edom break out into thorns, nettles, and thistles in its castles; and it becomes the abode of wild dogs, pasture for ostriches.

14. And martens meet with jackalls, and a wood-devil runs upon its fellow; yea, a female demon [Lilith] dwells there, and finds rest for itself.

15. There the arrow-snake makes its nest, and breeds and lays eggs, and broods in the shadow there; yea, there vultures gather together one to another.

16. Search in the book of Jehovah, and read! Not one of the creatures fails, not one misses the other; for my mouth—it has commanded it; and His breath—it has brought them together.

17. And He has cast the lot for them, and His hand has assigned it [this land] to them by measure; they will possess it forever; to generation and generation they will dwell therein.

Chapter XXXV.

Gladness fills the desert and the heath; and the steppe rejoices, and flowers like the crocus.

2. It flowers abundantly, and rejoices; yea, rejoicing and singing: the glory of Lebanon is given to it, the splendor of Carmel, and the plain of Sharon; they will see the glory of Jehovah, the splendor of our God.

3. Strengthen ye the weak hands, and make the trembling knees strong!

4. Say to those of a terrified heart, Be strong! fear ye not! Behold, your God will come for vengeance, for a divine retribution; He will come, and bring you salvation.

5. Then the eyes of the blind will be opened, and the ears of the deaf unstopped.

6. Then will the lame man leap as the stag, and the tongue of the dumb man shout; for waters break out in the desert, and brooks in the steppe.

7. And the mirage becomes a fish-pond, and the thirsty ground gushes water-springs: in the place of jackals, where it lies, there springs up grass with reeds and rushes.

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8. And a highway rises there, and a road, and it will be called the Holy Road; no unclean man will pass along it, as it is appointed for them; whoever walks the road, even simple ones do not go astray.

9. There will be no lion there, and the most ravenous beasts of prey will not approach it, will not be met with there; and redeemed ones walk.

10. And the ransomed of Jehovah will return, and come to Zion with shouting, and everlasting joy upon their head; they lay hold of gladness and joy, and sorrow and sighing flee away.

Seventh Part.—Fulfilments of Prophecy and Prophecies belonging to the fourteenth year of Hezekiah's reign, and the years following.

Chapter XXXVI.

And it came to pass in the fourteenth year of King Hezekiah, Sennacherib king of Asshur came up against all the fortified cities of Judah, and took them.

2. Then the king of Asshur sent Rabshakeh from Lachish towards Jerusalem to king Hezekiah with a great army, and he advanced to the conduit of the upper pool by the road of the fuller's field.

3. And there went out to him Eliakim, son of Hilkiah, the house-minister, and Shebna the chancellor, and Joah son of Asaph, the recorder.

4. And Rabshakeh said to them, Say now to Hezekiah, Thus saith the great king, the king of Asshur, What sort of confidence is this that thou hast got?

5. I say, vain talk is counsel and strength for war; now, then, in whom dost thou trust, that thou hast rebelled against me?

6. Behold, thou trusted in this broken reed-staff there in Egypt, on which one leans and it runs into his hand and pierces it; so does Pharaoh king of Egypt to all who trust in him.

7. But if thou sayest to me, We trust in Jehovah our God; is it not He whose high places and altars Hezekiah has removed, and has said to Judah and Jerusalem, Ye shall worship before the altar?

8. And now take a wager with my lord the king of Asshur; I will deliver thee two thousand horses, if thou art able for thy part to give horsemen upon them.

9. And how couldst thou repel the advance of a single satrap among the least of the servants of my Lord?! Thou puttest thy trust then in Egypt for chariots and horsemen!

10. And now have I come up without Jehovah against this land to destroy it! Jehovah hath said to me, Go up to this land, and destroy it.

11. Then said Eliakim, and Shebna, and Joah, to Rabshakeh, Pray, speak to thy servants in Aramœan, for we understand it; and do not speak to us in Jewish, in the ears of the people that are on the wall.

12. Then Rabshakeh said, Has my lord sent me to thy Lord and to thee, not rather to the men who sit upon the wall, to eat their dung, and to drink their urine together with you?

13. Then Rabshakeh went near, and cried with a loud voice in the Jewish language, and said, Hear the words of the great king, the king of Asshur.

14. Thus saith the king, Let not Hezekiah practice deception upon you; for he cannot deliver you.

15. And let not Hezekiah feed you with hope in Jehovah, saying, Jehovah will deliver, yea deliver us: this city will not be delivered into the hand of the king of Asshur.

16. Hearken not to Hezekiah; for thus saith the king of Asshur, Enter into a connection of mutual good wishes with me, and come out to me: and enjoy every one his vine, and every one his fig tree, and drink every one the water of his cistern;

17. Till I come and take you away into a land like your land, a land of corn and wine, a land of bread-corn and vineyards;

18. That Hezekiah do not befool you, saying, Jehovah will deliver us! Have the gods of the nations delivered every one his land out of the hand of the king of Asshur?

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19. Where are the gods of Hamath and Arpad? Where the gods of Sepharvaim? and how much less have they delivered that Samaria out of my hand?

20. Who were they among all the gods of these lands, who delivered their land out of my hand? how much less will Jehovah deliver Jerusalem out of my hand!

21. But they held their peace, and answered him not a word; for it was the king's commandment, saying, Ye shall not answer him.

22. Then came Eliakim, son of Hilkiah, the house-minister, and Shebna the chancellor, and Joab, son of Asaph, the recorder, to Hezekiah, with torn clothes, and told him the words of Rabshakeh.

Chapter XXXVII.

And it came to pass, when King Hezekiah had heard, he rent his clothes, and wrapped himself in mourning linen, and went into the house of Jehovah.

2. And sent Eliakim the house-minister, and Shebna the chancellor, and the eldest of the priests, wrapped in mourning linen, to Isaiah, son of Amoz, the prophet.

3. And they said to him, Thus saith Hezekiah, A day of affliction, and punishment, and blasphemy is this day; for children have come to the matrix, and there is no strength to bring them forth.

4. Perhaps Jehovah thy God will hear the words of Rabshakeh, with which the king of Asshur his lord has sent him to revile the living God; and Jehovah thy God will punish for the words which He hath heard, and thou wilt make intercession for the remnant that still exists.

5. And the servants of king Hezekiah came to Isaiah.

6. And Isaiah said to them, Speak thus to your lord, Thus saith Jehovah, Be not afraid of the words which thou hast heard, with which the servants of the king of Asshur have blasphemed Me!

7. Behold, I will bring a spirit upon him, and he will hear a hearsay, and return to his land; and I cut him down with the sword in his own land.

8. Rabshakeh thereupon returned, and found the king of Asshur warring against Libnah: for he had heard that he had withdrawn from Lachish.

9. And he heard say concerning Tirhakah, king of Ethiopia, he has come out to make war with thee; and heard, and sent messengers to Hezekiah, saying,

10. Thus shall ye say to Hezekiah, king of Judah, Let not thy God in whom thou trusted deceive thee, saying, Jerusalem will not be given into the hand of the king of Asshur.

11. Behold, thou hast surely heard what the kings of Asshur have done to all lands, to lay the ban upon them; and thou, thou shouldst be delivered!

12. Have the gods of the nations, which my fathers destroyed, delivered them: Gozan, and Haran, and Rezeph, and the Bene-Eden which are in Telasser?

13. Where is the king of Hamath, and the king of Arspad, and the king of Ir-Sepharvaim, Henah, and Ivah?

14. And Hezekiah took the letter out of the hand of the messengers, and read it, and went up to the house of Jehovah; and Hezekiah spread it before Jehovah.

15. And Hezekiah prayed to Jehovah, saying,

16. Jehovah of hosts, God of Israel, enthroned upon the cherubim, Thou, yea Thou alone, art God of all the kingdoms of the earth.

17. Incline thine ear, Jehovah, and hear! Open thine eyes, Jehovah, and see; and hear the words of Sennacherib, which he hath sent to despise the living God!

18. Truly, O Jehovah, the kings of Asshur have laid waste all lands, and their land,

19. And have put their gods into the fire; for they were not gods, only the work of men's hands, wood and stone; therefore they have destroyed them.

20. And now, Jehovah our God, help us out of his hand, and all the kingdoms of the earth may know that Thou Jehovah alone art it [God].

21. And Isaiah the son of Amoz sent to Hezekiah saying, Thus saith Jehovah the God

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of Israel, That which thou hast prayed to me concerning Sennacherib the king of Asshur:

22. This is the utterance which Jehovah utters concerning him: The virgin daughter of Zion despiseth thee, laugheth thee to scorn; the daughter of Jerusalem shaketh her head after thee.

23. Whom hast thou reviled and blasphemed, and over whom hast thou spoken loftily, that thou hast lifted up thine eyes on high? Against the Holy One of Israel.

24. By thy servants hast thou reviled the Lord, in that thou sayest, With the multitude of my chariots have I climbed the height of the mountains, the inner side of Lebanon; and I shall fell the lofty growth of its cedars, the choice of its cypresses: and I shall penetrate to the height of its uttermost border, the grove of its orchard.

25. I, I have digged and drunk waters, and will make dry with the sole of my feet all the Nile-arms of the fortifications.

26. Hast thou not heard? I have done it long ago, from the days of ancient time have I formed it, and now brought it to pass: that thou shouldst lay waste fortified cities into desolate stone-heaps;

27. And their inhabitants, powerless, were terrified, and were put to shame: became herb of the field and green of the turf, herb of the housetops, and a cornfield before the blades.

28. And thy sitting down, and thy going out, and thy entering in, I know; and thy heating thyself against Me.

29. On account of thy heating thyself against Me, and because thy self-confidence has risen up into mine ears, I will put my ring into thy nose, and my muzzle into thy lips, and lead thee back by the way by which thou hast come.

30. And let this be a sign unto thee, Men eat this year what is self-sown; and in the second year what springs from the roots; and in the third year they sow and reap and plant vineyards, and eat their fruit.

31. And that which is escaped of the house of Judah, that which remains will again take root downwards, and bear fruit upwards.

32. For from Jerusalem will a remnant go forth, and a fugitive from Mount Zion; the zeal of Jehovah of hosts will carry this out.

33. Therefore thus saith Jehovah concerning the king of Asshur, He will not enter into this city, nor shoot an arrow there; nor do they assault it with a shield, nor cast up earthworks against it.

34. By the way by which he came will he return; and he will not enter into this city, saith Jehovah.

35. And I shield this city, to help it, for mine own sake, and for the sake of David my servant.

36. Then the angel of Jehovah went forth and smote in the camp of Asshur a hundred and eighty-five thousand; and when men rose up in the morning, behold, they were all lifeless corpses.

37. Then Sennacherib king of Asshur decamped, and went forth, and returned, and settled down in Nineveh.

37. And it came to pass, as he was worshipping in the temple of Nisroch, his god, Adrammelech and Sharezer his sons smote him with the sword; and when they had escaped to the land of Ararat, Esarhaddon ascended the throne in his stead.

MY SINS ARE KNOWN TO THEE.

"O Lord, Thou hast searched me and known me."

My sins are known to Thee,
Thou Omnipresent One;
My sins are known to Thee,
Though they be past and gone.

My sins are known to Thee;
Thy penetrating eye
Can read the secret sins
That in my bosom lie.

My sins are known to Thee,
Thou God who seest me;
The darkness and the light
Are both alike to Thee.

My sins are known to Thee—
Thou Reader of each thought,
Help me myself to know,
And know Thee as I ought.

J. W.

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Selections.

THE TRUTH COMING OUT.

BY REV. J. H. BROOKES, D.D.

LET us now glance at the testimony of a few of the more recent expositors, and bless God that a most precious but much-neglected truth of His word is beginning to be restored to its proper place in the esteem of many of the ablest writers.

Olshausen, the distinguished German commentator, says: "The Revelation teaches in sublime imagery, agreeing perfectly with the statements of our Lord and the apostles (which are less formal, and rather take the doctrine for granted, and thus are more incidental), that a period will come in which not only, as has already been the case, the spirit of Jesus Christ should prevail in secret, and guide men's minds, but should also gain the victory externally, and found a kingdom of peace and righteousness upon earth. Now, that with the arrival of this reign of peace there will be connected on the one hand, the appearance of Jesus Christ, and a resurrection of many saints and pious men, and, on the other, a previous mighty struggle on the part of evil—does indeed follow very naturally from the fundamental idea, and the supposed development of good and evil; but these points are only incidental. The principal idea is the perfect return of the supremacy of good, the restoration of the lost paradise to an earth which has been laid waste by sin. Millions desire this most earnestly, hope and pray for it even, without ever imagining that it is the very doctrine which they think themselves bound to oppose, or at least unable to admit, without deviating from correct belief."*

It may be well, for the benefit of ignorant and misinformed persons, to add the testimony of this eminent scholar and critic concerning Papias, who is celebrated both as an earnest advocate of pre-millennial views and as a personal acquaintance of the Apostle John. In defending the authenticity and genuineness of the book of Revelation, Olshausen says: "First, we have the testimony of Papias, Bishop of Hierapolis, in Phrygia, in behalf of the book. *This man was personally acquainted with several of the apostles, and among them with the Evangelist John.* His testimony is therefore of the greatest consequence. It is true an attempt has been made to invalidate it, on the ground that only a late writer, named Andreas, attributes to Papias any knowledge of the Revelation; but careful consideration of the principal passage respecting Papias in Eusebius (Hist. Eccl., iii, 39), which certainly ought to be thus examined, will show that Eusebius has given a wrong representation concerning Papias in more than one respect, and everything is in favor of the supposition, that Papias was acquainted with all John's writings. Eusebius is one of those fathers of the church who were very much prejudiced against the doctrine concerning the Millennium, and it is on this account that he so strongly opposes Papias. Since this ancient bishop was a principal supporter of that doctrine, his testimony may on that account appear partial; and yet his close relation to John cannot have permitted him, notwithstanding all his predilection for this doctrine, to attribute to that writer a production which was not his."*

Hackett, whose Commentary on the Acts of the Apostles has received the warm commendation of those best able to judge of its merits, says, on chapter 3, verse 20: "The apostle enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always *near to the feelings and consciousness* of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived in expectation of it; they labored to be prepared for it; they were

* Vol. i, p. 117.

* Vol. i, p. 118.

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constantly, in the expressive language of Peter, *looking for and hastening unto it.* It is then that Christ will reveal Himself in glory, will come 'to take vengeance on them that obey not the gospel, and to be admired in all them who believe,' will raise the dead, invest the redeemed with an incorruptible body, and introduce them for the first time, and forever, into the state of perfect holiness and happiness prepared for them in His kingdom. The apostles, the first Christians in general, comprehended the grandeur of that occasion; it filled their circle of view, stood forth to their contemplations as the point of culminating interest in their own and the world's history, threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ, with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view as the end of their toils, the commencement and perfection of their glorious immortality. . . . It is to be acknowledged that most Christians, at the present day, do not give that prominence to the resurrection and judgment, in their thoughts or discourse, which the New Testament writers assign to them; but this fact is owing, not necessarily to a difference of opinion in regard to the time when Christ will come, but to our inadequate views and impressions concerning the grandeur of that occasion, and the too prevalent worldliness in the church, which is the cause or consequence of such deficient views. If modern Christians sympathized more fully with the sacred writers on this subject, it would bring both their conduct and their style of religious instruction into nearer correspondence with the lives and teaching of the primitive examples of our faith."

Alford, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says: "The Lord will come in person to this earth; his risen elect will reign here with him. This is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

Want of space forbids the continuation of extracts with which a volume might be readily filled, but the names of a few commentaries that are decidedly and earnestly pre-millennial will be given, with the assurance that the reader may peruse them with profit and pleasure. I would mention first, "Ryle's Expository Thoughts on the Gospels," as far the best in the English language for devotional and practical purposes. Then we have admirable Expositions of First and Second Thessalonians, and First and Second Peter, by Dr. Lillie, of whom a life-long friend says, in a biographical sketch prefixed to one of Lange's volumes: "Professor Pillans, in his old age, stated to me that John Lillie was the most accomplished scholar of all the pupils who had passed from his care in a professional career, which, at Eton and Edinburgh, extended over more than half a century. Probably any member of the Faculty of Letters in the University of Edinburgh at that day, would have indorsed this testimony." It may possibly instruct some who need information upon the subject, to add that this accomplished scholar says of the common theory of a spiritual Millennium prevailing at the present day, "It is very questionable whether, even so late as two hundred years ago, it had yet been heard of among men."

In addition to these authors, the attention of the reader is called to an excellent commentary on Second Peter by Dr. Demarest; the commentaries of Kelly, who has written with wonderful power and in the most elevated strain of devotion on Daniel, Matthew, Ephesians, Galatians, Philippians, Colossians, and Revelation; the commentary of Pridham on the Psalms, which, in my judgment, is more valuable than all the other Expositions of this book within my reach, together with his commentaries on several of the Epistles; McIntosh on Genesis, Exodus, Leviticus, and Numbers, besides his expositions of various portions of the Sacred Scriptures; Bellett on the Evangelists; Tregelles on Daniel; Snell on Revelation, and other commentators holding the same

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views, but of whom I cannot speak from personal acquaintance. The testimony of such men the Lord has been pleased to own for reviving to some degree the precious truth of His pre-millennial advent, which, according to Bishop Newton on the Prophecies, "was generally believed in the three first and purest ages; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians;"* which disappeared during the dark ages except from a faithful few; which was brought to light again by the Reformers and embodied in many confessions of the sixteenth and seventeenth centuries; and which once more in these last days, when salvation is ready to be revealed, demands the consideration of the waking church. From many earnest souls the cry is sounding, "Behold, the Bridegroom cometh," and it cannot be long before the slumbering virgins who have taken oil in their vessels with their lamps will be aroused from their sleep, and go forth to meet Him.

It only remains to notice the testimony of a few eminent ministers of Christ who are not so well known in the field of exposition as for their service in the pulpit, and in the department of religious literature. Scores of these might be mentioned, but one here and there must be taken as illustrations of the belief of many. The distinguished Toplady, for example, says: "I am one of those old-fashioned people who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead: first, of the just; secondly, of the unjust, which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person over the kingdom of the just."† To say nothing of John and Charles Wesley, who frequently express pre-millennial sentiments, Bishop Newton, previously quoted, says of the binding of Satan for a thousand years: "This prophecy therefore remains yet to be fulfilled, even though the resurrection be taken for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said, that some of the dead who were beheaded, 'lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished;' unless the *dying and living again* be the same in both places, a proper death and resurrection? . . . If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense; but if *the rest of the dead* really rise, the martyrs rise in the same manner."

In the fifth volume of the Memoirs of Dr. Chalmers, which embraces much of his correspondence, we find a letter to Dr. Bonar in commendation of certain doctrines published by the latter, and then it is added: "It is not of your prophetical, but of your theological views, that I now speak, though to the former, also, I approximate much nearer than I did in my younger days."* It is interesting to observe that as this remarkable man grew older, and became more deeply acquainted with the oracles of God, and walked in more intimate fellowship with his Lord, he approximated more nearly to the well-known pre-millennial views of Dr. Bonar. That these views became quite fixed, we may judge from another letter, of which Dr. J. W. Alexander speaks as follows: "Though not quite a millenarian, I was struck with these words of Chalmers to Bickersteth: 'But without slacking in the least our obligation to keep forward this great (missionary) cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures.'" It is needless to point out the irreconcilable antagonism between this view of Dr. Chalmers and that commonly held by the deluded church of the present day. The one expects that if the Lord tarry, the boasted progress of the age will carry the world and Christendom itself farther away from God, but the other is looking for a gradual improvement in the existing state of things until all shall

* P. 591. † Vol. iii, p. 470. * P. 306.

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know the Lord from the least to the greatest, and the millennium shall succeed the efforts of His people, as the splendor of the risen sun succeeds the struggle of the gray dawn with night.

But we have other expressions of his views as set forth in his posthumous works. Commenting on Psalm 50 : 1–6, he says : "This is a remarkable psalm, and the subject of it seems to lie within the domain of unfulfilled prophecy. There has been no appearance yet from Mount Zion at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this psalm than to that which would restrict it to the mere preaching of the gospel in the days of the apostles. It looks far more like the descent of *the Son of Man on the Mount of Olives*, with all the *accompaniments of a Jewish conversion*, and a *first resurrection*, and a *destruction of the assembled hosts of Antichrist*."* Again, on Psalm 68 : 18–35, he writes : "Mixed up with all the literalities of the typical, the great antitype shines forth in this high, sacred composition. We have positive evidence for Christ in this psalm in Eph. 4 : 8, after which we need be at no loss for objects in the future triumph and victory of His cause adequate to the loftiest expressions which we here meet with. . . . There is every likelihood of allusions here to the great contest of the book of Revelation. . . . But God has in reserve for His people still another restoration. He will bring them again, as of old, from Bashan and the Red Sea to their own land. His people will '*see Him whom they have pierced*,' *perhaps when His feet stand on the Mount of Olives*, and Jerusalem will again become the great central sanctuary by becoming the metropolis of the Christian world."†

Time would fail me to tell of the faithful witnesses whom the Lord has raised up in Great Britain to testify of his second advent, as the true hope of the church, as possible at any day, and as certain to occur before millennial blessedness can be enjoyed on earth. Bickersteth, Horatius and Andrew Bonar, Hugh McNeile, the Duke of Manchester, Sir Edward Denny, Newton, Ogilvy, Burgh, Dallas, Maitland, Noel, Cunninghame, Elliott, Cumming, and a host of others, who may differ as to the details of prophecy, but do not differ as to the points just mentioned, have been earnestly engaged in calling attention to "that blessed hope." It has excited the surprise of many who have visited Europe to find that in Great Britain, and especially on the continent, those whose religion is not a mere thing of state, or mixed up with an impious rationalism, or consisting of a hollow form of heartless ceremonies, are, as a rule, firm believers in the pre-millennial advent of Christ. There are, of course, exceptions to the rule, but generally those who know upon the sure testimony of God that Christ's first coming put away sin, and who therefore rejoice in the full assurance of faith, also look forward to His second coming as the one event on which their hope is fixed, and do not expect any millennium before their appearance with Him in glory. Spurgeon expresses the views of thousands, when he says in his sermon on the First Resurrection, "I do look forward to this with joy, that though I may sleep in Christ before my Master come, and I know not whether that shall be or no, yet I shall rise at the day of His appearing, and shall be recompensed at the resurrection of the just, if I have truly and faithfully served Him; and that recompense shall be, to be made like Him; and to partake of His glories before the eyes of men, and to reign with Him during the thousand years."*

* Vol. iii, p. 51. † Vol. iii, p. 69.

THE PRINCIPAL COMING EVENTS.

1. CHRIST will come FOR His Church, or Bride, and receive her to Himself. On this occasion the sleeping, or righteous dead, shall rise first, and the saints who are then alive, "shall be changed in a moment, in the twinkling of an eye," and be caught up into the air, and the Church shall ever after be with the Lord. This will be the first resurrection.

* Vol. vii, p. 373.

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(John 14:3; 1 Cor. 15:51, 52; 1 Thess. 4:15–17; Rev. 20:5.)

Christ's love for His Church, which is His body, is so great that He will not send, but come for her. This may take place at any moment, as no event, predicted to take place previously, remains to be fulfilled.

2. When Christ shall come, none but the righteous will be raised. The wicked dead will not be raised until after the millennium (see No. 5); and the unrighteous, who may be alive on the earth at Christ's coming, will be left on the earth in their unconverted state. (1 Cor. 15:23; Rev. 20:5; Matt. 24:37–42.)

3. From the first resurrection until Christ personally appears again, evil will increase in the world. The Church will be with Christ; the dispensation of the Spirit will have closed; and nothing to check or resist the power of Satan will be left. There will be the form of godliness, without the power. During this time "Antichrist," or "the Man of Sin," will arise, and the Jews will believe on him and receive him as their Messiah. They will return in considerable numbers to Jerusalem, but not the whole House of Israel. The Temple will be rebuilt, and in it the Man of Sin will set up an image and require the Jews to worship it; and a state of wickedness, distress, and suffering will then prevail, such as the world never before saw. This will be the time of Jacob's trouble. (2 Tim. 3:1–5, 13; 2 Thess. 2:3–12; Rev. 13:11–17; John 5:43; Matt. 24:15, 21, 22; Jer. 30:7, 8; Dan. 11:36–45.)

It is supposed by many that the Pope, or the Papacy, is the Antichrist mentioned in Thessalonians; but the Scriptures show that the great transactions referred to in the passages quoted are to take place at Jerusalem, and a careful perusal of these passages will convince every sincere inquirer after truth, that neither the Pope, nor the Papacy, answers, at present, to the description given of Antichrist or the Man of Sin. That a pope may ultimately be the Man of Sin, is not improbable; but in such case there will be a transfer of the seat of power from Rome to Jerusalem. The probability is the Man of Sin will be of Jewish extraction, who will deny the God of his fathers.

4. The Lord Jesus will next come *with* the Church, and destroy, with the brightness of His coming, the Man of Sin. He will stand with His feet upon the Mount of Olives. This will be the Day of the Lord. (Zech. 14:4; Acts 1:2; 2 Thess. 2:8; Jude 14:15; Dan. 12:1.)

There is a wide distinction between the coming referred to in No. 1 and the Day of the Lord. The first has nothing in connection with it but happiness and glory for the Church, whilst the second is connected with vengeance and destruction. He will then come to destroy, although that destruction will usher in a state of blessedness.

5. The second advent will be at the commencement of a thousand years of blessedness. Antichrist, the Beast, and the False Prophet, will be destroyed, and Satan bound for a thousand years. (Rev. 19:20, 21; 2 Thess. 2:8; Rev. 20:1–3.)

That evil will grow and continue to the end of this dispensation is proved by the fact that the two great heads of iniquity will be in existence when the Lord and His Church shall appear *on* the earth; and that until then they will not be destroyed.

6. The nations that will have assembled against Jerusalem at the instance of the Man of Sin, and a great portion of the Jews then in Jerusalem, will be destroyed at the appearing of the Lord Jesus; whilst the remainder of the Jews will be converted and "look upon Him whom they have pierced, and mourn." (Zech. 12:13; 14:1–5.)

Many persons tell us that the Jews, as a nation, will be restored, and converted to Christianity. This will ultimately be the case, but the Word of God declares that the greater part of those who shall be gathered at Jerusalem will be "cut off in the time of the end," and never speaks of the Jews as a nation being converted to Christianity until after the millennial period has commenced. This proves that their return to Jerusalem will be only partial before Christ's second advent.

7. The wicked dead, or those who have died

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in their sins, will not rise until the thousand years have passed. (Rev. 20:5.)

8. Christ and the saints who are to be glorified at the first resurrection will reign over the world for a thousand years. (Zech. 14:9; Rev. 5:10; 20:4–6.)

9. There is every reason for believing that no person who shall be living at the coming of Christ (No. 1) to take His saints to Himself, who shall have heard of, and not believed in Him, will ever be saved. (Matt. 13:30, 40–42, 2 Thess. 1:7–10; Rev. 14:14–20.)

10. During the millennial period and very early therein, the ten lost tribes will be recovered, and return to Judæa, and all the tribes of Judah and of Israel shall be saved—the whole House of Israel. The Scriptures on this subject are very numerous and very interesting, and show what wonders are to be wrought for, and in the return of the Jews to their own land. (Isaiah 27:12, 13; 11:11–16; 25:8, 9; 26; 27:12, 13; 31:3–5; Jer. 16:14–16; 23:3–8; 32:31 to the end; 33.)

11. The Jews will be the universal missionaries to the heathen, and be the instruments in God's hand of their conversion. The nation will go up to Jerusalem to worship; and, in default, suffer grievous loss. (Zech. 8:23; 14:16–19.)

12. During the thousand years a state of blessedness and glory will prevail over the whole world, such as has never yet been and never will be in the earth as it now is; during which the temple worship in some form will be set up at Jerusalem; but in the temple there will be no High Priest, and no Holy of Holies. All will be "HOLINESS UNTO THE LORD." (Isaiah 11:1–10; Zech. 14:11 to end.)

13. At the close of the thousand years, Satan will be loosed for a short season, preparatory to the last and final judgment; and will gather the wicked together to the great battle of Armageddon. (Rev. 20:7, 8.)

14. Then will the Great White Throne be set up, and the final judgment will take place. The wicked will be judged out of the books, but the righteous, whose names are written in the Book of Life, will not then be judged. They will take a part in the great judgment, whilst the wicked will be cast into hell, there to endure eternal punishment. (Rev. 20:11, 12; 1 Cor. 6:2; Matt. 25:34–41.) Note well the distinction in reference to the books mentioned in Rev. 20:12.

15. Following the final judgment, the earth as it now is will be renewed, and the New Heaven and the New Earth appear, and they which are written in the Lamb's Book of Life, that is the righteous, shall dwell therein, and holiness and happiness shall reign therein forever. (Rev. 21; 22:1–5; Matt. 25:34; 2 Peter 3:7–13.)

WAITING FOR JESUS.

"It is not he loves the coming of the Lord who asserts that it is near or he who asserts that it is not near; but he rather who, whether it be near or afar off, waits for it in the sincerity of faith, the firmness of hope, and the ardor of love."—*Augustine.*

"THE dark stream of evil is flowing apace,"
Awake, and be doing, ye children of grace.
Let's seek with compassion the souls that are lost,
Well knowing the price their redemption has cost,
While singing with rapture the Saviour's great love,
And waiting for Him to translate us above,
"It may be to-morrow, or even to-night,"
Let our loins be well girded, and lamps burning bright.

We're journeying on to the realms of the blest:
We're nearer each day to our heavenly rest;
But when we reach home, and its regions of joy,
No labors of mercy our hands can employ:
No mourning ones there shall we meet to console,
No wand'rers to rescue, or sick to make whole,
No weak ones to cherish, no lost ones to find—
These labors of love we shall all leave behind.
The house, and the land, and the wealth in the chest,
Give many occasions for ministries blest;
Let's use them to lessen the poor widow's grief,
And to fatherless children give welcome relief;
The doubting and fearful, to them let us bring
Those tidings of mercy that cause us to sing.
Then let us "to-morrow, and even to-day,"
Be true to our mission while down here we stay.
Yes, let us with ardor the present redeem,
Our joy and our glory to imitate Him,
The Shepherd, who travelled His lost sheep to save,
And His blood for our ransom on Calvary gave.

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Self was never His object, Himself He denied,
For others, each moment, He lived and He died!
We are left here to learn, and to copy His grace,
While He in the heavens prepares us our place.

Then, Lord, while my spirit so yearns to get home,
I'd learn to be patient till Thou for us come;
E'en now is my portion so happy in Thee,
I can bear here to tarry till Thou call for me.
In the patience of hope I will spend Thy delay,
'Twould be selfish to wish e'en to hasten the day,
Assured Thy long-suffering alone stays the hour
When the "Day of the Lord" shall display its dread power.

My Master! I pray Thee to purge from my breast
All hard, selfish pining for ease and for rest;
Oh make me delight in Thy service of love,
My heart all responsive to Thy heart above.
The time of my sojourn, how soon it may end!
Instruct me more wisely its "twelve hours" to spend;
That be it "to-morrow, or be it to-night,"
To win Thy approval be still my delight.

Editorial.

JONAH'S GOURD.

JONAH 4: 6, 7.

WE have here an account of a single plant, short-lived, and of but an indifferent history in the world. Yet, as the great God deemed it worthy of His creation, He has likewise deemed it worthy of His everlasting pen, and of a place in His everlasting book. He has put it in the Bible for a purpose, and there is no one who may not get important instruction from it.

Precisely what sort of a plant it was, we may not be able to determine. Jerome, in translating the Hebrew Scriptures into Latin, ventured to say that it was an *ivy*. This caused a stir and commotion of no small dimensions in his day, and excited much exasperation, and many unseemly demonstrations. In a subsequent commentary he sought to vindicate himself, by saying that it was neither ivy nor a gourd, but a certain climbing plant for which the Latins had no name, and so he merely called it ivy, because they knew what that was. Later investigators thought they had identified it with a certain quick-growing, oil-bearing plant, common in Egypt, and resembling somewhat the castor plant. But nobody has yet been able to tell exactly and certainly what it was; so that we can afford to accept the interpretation of the Jews and of our English translators, and call it some kind of a *gourd*.

I. NOTICE ITS SPRINGING UP.

The story is a somewhat remarkable one. A Jewish prophet had been sent to Nineveh with a message from God, that in forty days that wicked city should be destroyed. He tried to evade the commission at first, but, through certain marvellous experiences, he was finally induced to go, as God commanded. He accordingly entered the streets of Nineveh, crying, "*Yet forty days, and Nineveh shall be destroyed.*" The people recognized him as a messenger of God, profited by the warning, humbled themselves in profound penitence, and earnestly prayed that God might turn from them the evils which they had deserved. The result was, that the Lord "repented of the evil that He had said He would do unto them, and He did it not."

We might suppose that the prophet would be delighted with this success, and the saving of so many doomed souls. Such, however, was not the case. We are told that it "displeased him exceedingly." He could not brook the idea of having delivered a prophecy which events should not verify. Indeed, he was so mortified and angry over the matter, that life itself lost all charms to him. He was not willing to live with such a record, and actually wished himself dead, and prayed God to let him die. Leaving the city in this frame of mind, he sought out a place on a neighbor-

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ing eminence, made himself a little shelter there, and sat down to mourn and watch, hoping that perhaps God would still make some demonstrations to save his prediction from total failure. But the people had repented, and Jonah looked and waited in vain. And though his temper was anything but right, God pitied him in his terrible mortification. While, therefore, he lay in his sorrow, "the Lord prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his grief." He had been a faithful prophet, although his prediction did not come to pass, and God did not forsake him even in this strange passion.

Elijah, too, once fled into the wilderness, and was wellnigh consumed with grief and impatience respecting his ministry. And though out of the path of duty, God pitied him also, sent him comfort from heaven, fed him by an angel, and sustained him for forty days without any other food. Even faith will sometimes have its dark seasons, its days of weakness, its hours of faltering. But God knoweth our frame; He remembereth that we are dust. He can be touched with the feeling of our infirmity. And where there is genuine faith, however weak or overclouded, and however for the moment overlaid with suggestions and passions which savor not of righteousness, He stoops to our frailty, and sends indications of His compassion, and deals gently with us to recall us to duty and happiness in Him.

So, then, He caused this gourd to spring up for the consolation of Jonah. He was alone in a strange land. He was faint and wearied with mortification and grief. He had no defence from the scorching rays of an Eastern sun, save a few withered twigs. And God caused this sheltering gourd to spring up, and spread its broad leaves over his fragile booth. In one night it sprang up to these cheering proportions.

Particular stress is laid on the fact that God prepared this gourd—that it was the special product of His providence and power—just as the Lord prepared the fish, and the worm, and the fervent east wind. There be those who conceive of God as an almighty power seated in majesty far off in the heavens, never concerning Himself with the affairs of such a world as ours, much less with the inferior things in it. They agree that perhaps such a matter as the jostling of heaven, the going out of a sun, or the going wrong of some great siderial system, might command His regard; but the earth, or sea, or the inferior creatures in them, they do not consider as coming within His reckoning. They think He has made them, and impressed upon them certain laws, and forever abandoned them to run their course as they may. But the god of the philosophers, and deists, and Epicureans, is not the God of Revelation. Our God is with all that He has made, and living and potent with His providence and power in everything that transpires. Not the smallest child, no word or thought of man, but is distinctly known and observed of Him. The very trees, and winds, and worms, and every particle and atom, all are made, and guided, and ordered on their mission, by Him. There is not a plant, a gnat, a fly, a leaf, but He knoweth and counteth upon it. He bringeth up the frogs, and grasshoppers, and flies, and gourds; and not a sparrow lighteth upon the ground, not a windblast cometh over the fields, not a hair falleth off from the head, without His will and permission. Yea, let the unbeliever tremble, that God's ear hath heard all his foolish words, and seen his wicked deeds, and noted all his foolish and rebellious thoughts, and hath said He will bring them all into judgment! And let every humble, suffering, and confiding one be comforted and joyous, for God knoweth all your sufferings and vexations; and He who taketh care of winds, and trees, and worms, considereth your need, putteth your tears into His bottle, and is ready to deliver when He seeth that the proper time has come. Even for Jonah, all out of tune and temper, He prepared a gourd, and made it come up over him, that it might be a shadow over his head, to deliver him from his grief.

II. Notice its Influence on the Prophet.

God made it come in order to comfort him, and it admirably served its purpose. It shel-

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tered and refreshed him; whilst the suddenness and rareness of it, the more enlisted and delighted him. It gave a new turn to his thoughts, brought him a new subject of consideration, and quite charmed away his pained and perturbed feelings into a mood of happiness. "Jonah was exceeding glad of the gourd;" or, as the margin reads, "he rejoiced in it with great joy."

We can readily perceive a cause for thankfulness even in this trifling gourd. It was a real God-send to him. Yet, we cannot but wonder at the strange temper of the man, that, having so eccentrically taken on such desperate grief, he should now so easily have it all turned to an equally extravagant joy by an insignificant plant. Had the heavens opened, and the angels come down with joyous songs, and the Son of God Himself appeared before the booth with all the completed blessings of the eternal kingdom, the prophet could not have been more enthusiastic in his delight than the record says he was over this fragile gourd. His mission from the Lord of heaven and earth to the great city of Nineveh—his success in bringing monarch, princes, and people to repentance—all were as nothing to him compared with this mushroom thing. Had any friends come to him just then, he would have exultingly led them round to view his peculiar joy, and showed them its every feature, and poured out his admiration for its every branch and leaf. It seems almost incredible, and like a libel on human nature, that a man of sense, culture, and piety, should be so silly, so selfish, and so far sunk from all sobriety and reason, as to be grieved and mortified beyond the pains of death, because God did not destroy half a million of people at one swoop, and yet, find an object of superlative delight in the growth and shadow of a miserable gourd!

But whilst we animadvert upon the strange idiosyncrasy of the prophet, there are, after all, very many like him.

Look at men in the world about us. Observe any one who has become suddenly rich. His joy is superabundant and overflowing. He is "exceeding glad." His former associations and pursuits have dwindled into contempt before the dignity, and pleasure, and superb estate to which he has been lifted. His word to himself is: "Soul, thou hast much goods laid up for many years, take thine ease—eat, drink, and be merry." His thoughts, his hopes, his whole heart, dwell on this; and the thing tingles through all his blood, betrays itself in every step, every movement, every word. Nor does it take very much of a fortune to produce just these effects. And the cases are as plenty among church people as among the world's people. The ardent excitement of our times—the daring speculations on which men adventure—and the tremendous scramble for wealth, wealth, wealth—show the eager and transcendent joy men take in fortune. And when one obtains it, everybody pays homage to it. Consistency of character, reason, all that constitutes true dignity of life, is counted as but dust in the balance before it. And when people thus glory in a little worldly accumulation, and rejoice and splurge in their poor cankered estates as if they were God Himself, what are they but Jonahs over again, in ecstasies with a miserable gourd!

Look again, and observe how the whole soul and being of some is absorbed in show, fashion, gayety, and the making of sensations by their beauty, wit, apparel, and splendid array. Isaiah once brought charge against Israel, that "the daughters of Zion are haughty, and walk about with extended throat, and blinking with their eyes, walk about with tripping gait, and tinkle with their foot-ornaments," pleased with "the show of the ankle-clasps, and of the head-bands, and of the crescents; the earrings, and the arm-chains, and the light veils; the diadems, and the stepping-chains, and the girdles, and the smelling-bottles, and the amulets; the finger-rings, and the nose-rings; the gala-dresses, and the sleeve-frocks, and the wrappers, and the pockets; the hand-mirrors, and the sindu-cloths, and the head-wrappings, and the gauze mantles." Socrates writes of one Pambo, who burst into bitter tears at seeing the elaboration, and display, and ornamentation, of certain beauties of his day, deploring that such pains should be taken to help

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forward their own and others' destruction. Were the man living now, he would have to keep close doors, or be always weeping. Nay, is not the world full of weeping Pambos, only that their tears come at a period a little later in the history? O the time, the anxiety, the feeling, the pride, the money, expended on the gewgaws of fashion, show, and vanity! Jonah still lives, and is in raptures over a gourd!

The gourd was good. There was a heavenly blessing in it. God Himself prepared it. And so of wealth, beauty, neatness, wit, grace, and honor. But when they carry away our hearts, monopolize our thoughts and feelings, and become the objects of our joy and pride, to the damage if not exclusion of things higher and divine, we do but repeat the foolish and sinful passion of the demoralized prophet, and exult in a perishable gourd.

III. Notice, its Speedy Fate.

Whilst Jonah was in the midst of his exultation and joy, his gourd disappeared as suddenly as it came. The same God who sent it, prepared also a worm to destroy it; so that when the morning rose the next day, it smote the gourd, and it withered away. Here then are the chief lessons for us:

1. All earthly comforts are short-lived. They are nothing but withering gourds. Worms are at their roots; and when the morrow comes, they must wilt away. "*Fading, still fading,*" is written on everything earthly. Riches make to themselves wings and fly away. Beauty wastes and disappears. Friendships cool and dissolve to nothingness. Rocks themselves consume, towers crumble down, dignities fall and vanish. Timber has its decay, iron its rust, garments their moths, health its bane, and everything its enemy; and must sooner or later yield, as certainly as the year has its close. Every one sees and knows this; and yet, how few ever lay it to heart, or allow it to control their judgments and calculations. They talk and act every hour as if it were a jest, and, like poor Jonah, are ever building their highest joy upon the most fragile gourds. One says to himself: "This sickly child may die, but that strong youth will live to be the prop and comfort of my age." Another says: "My parents I must soon lay in the grave; their race is nearly run; but my husband, my brother, my friend, will still remain as my comfort and stay." A third says: "My property is wasting, I cannot save it now, but I am sound and vigorous in health, and I can make my fortune yet." A fourth admits that men in general are changeable and treacherous, but such and such a friend will never fail him. And so the language and spirit of life runs with the inconsiderate world. Jonah exults in his gourd, never dreaming that it can fail him. But what is the record of to-morrow? We come to the booth, late so full of joy, and behold, the pleasant thing is utterly smitten and gone! O man, boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

2. That which delights us most is usually the first to perish. If there be anything on which the heart is too much set, God orders His providence specially to take it speedily away. We lose the soonest what we love the best. Many a blessing that men might have kept, they have lost by setting too much store upon it. Many a comfort has wilted away, just because its possessors valued it too highly and rested their hearts too heavily upon it. There are some things which man's hand dare not touch, or they will die; and there are few things which will not wither if we grasp them too firmly. Our very doting on a thing, kills and destroys it. Any creature enthroned in God's place, has against it God's displeasure. His command is, that we have no other gods before Him, and His providence is forever against all who violate it. Let Jonah set his heart upon a gourd, and there is a worm ready to cut into its life.

3. Blessings which come without labor and pains, generally go as readily as they came. What comes quickly goes quickly. Sudden glories vanish suddenly. And whenever green things come as with a kind of violence, we may anticipate as violent a dissolution of them. Jonah's gourd came in a night, and it went in a night. The fruit the soonest ripe, is always

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the soonest rotten. Too much precociousness foretokens premature imbecility. And when the freshness and joy are so quickly begotten, we may be justly apprehensive that they will as speedily wither.

4. The joy that rests in trifles, trifles will destroy. Jonah's gourd was smitten by a worm—one contemptible, unnoticed worm. God might have sent a storm to tear it from its stem, a wild beast to devour it, or lightning from heaven to blast it. But then there would have been a different set of reflections to be entertained. He therefore sent a miserable worm to do the business. And that one insignificant and sluggish worm executed the work as completely as axe, or beast, or storm, or lightning could have done it. As God honors Himself by bringing the greatest blessings through the simplest means, so He honors Himself by inflicting the sorest pains by the meanest agents. He strips men bare, they hardly can tell how. He robs them of their most cherished idols by methods which they never anticipated and would not have thought of as able to harm a hair of their heads. The fruit of a tree unlawfully touched, ruined the bliss of Paradise, and turned the world into a place of misery, deaths, and graves; and minute trifles now heap up upon men the greatest disturbances, losses, and disappointments. People are amused, delighted, and make themselves happy over mere gourds, and mere worms bring all their exultation to grief, and all their joy to vexation.

5. And when men are unduly elated with earthly possessions, they are sure to find them missing just when most needed. Jonah found his gourd very opportune to shelter his heated brow in ordinary weather. But, after a while, "God prepared a vehement east wind," hot and enervating; "and the sun beat upon the head of Jonah." Then, above all other times, did he need such a shelter as his gourd. But when he most needed it, the worm had gnawed it, and it withered before the blast. When the greatest stress came, the protection he gloried in was gone! So the props we rest on give way when we are the weakest. Our friends die or fail us, our health sinks, our property goes, our joy vanishes, just when we can least easily do without them. The house built on the sand will do well enough when we least need a house; but when the storm gathers, and the winds blow, and the rains fall, and the floods come, and some sure retreat is required, that house falls, and it is worse for us than if we had never built at all. We build ourselves up in a vain confidence, and God smites the comforts we most prize in the very hour when their presence is most needed.

This, then, is the story of Jonah's gourd. It is a speaking story, and will continue to preach on to the end of time. It tells pathetically, both of the mercy and the severity of God, of His sovereign providence in all things. And especially does there come out from it a solemn monition, to set our affections on things above, and not on things on the earth; for the things that are seen are temporal. He builds too low, who builds beneath the skies. Joying superlatively in the joys of earth, we joy to our sorrow.

But He who prepared the gourd to shelter Jonah, has also prepared a shelter for us—a shelter which no worm shall kill, and no hot blasts wither—a shelter from storm and flame which standeth forever—a shelter which can never fail us in the evil day—a shadow from the heat and a covert from the tempest on which too much love and confidence cannot be bestowed,—the shelter of the Rock of Ages.

THE KINGDOM OF GOD.

"But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God."—LUKE 9 : 27. "The kingdom of God cometh not with observation." "The kingdom of God is within you."—LUKE 17 : 20, 21. "My kingdom is not of this world."—JOHN 18 : 36.

AMONG religious teachers representing the popular theology of the day on the question of prophecy, these sayings of our Lord furnish the staple and ready proof to their confident assertions, that the terms kingdom of God, kingdom of Heaven, and kingdom of Christ, have reference solely to a spiritual reign and kingdom. The object of this paper is not a discussion of

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the general subject, but to show that these sayings of our Lord, give no countenance or warrant for the inference so generally drawn from them.

In maintaining from Scripture the doctrine of Christ's literal reign and kingdom, we are not to be understood as denying the other offices and titles of the "many-named One." He is truly and literally, a Prophet, Priest, and King. But just as truly and literally, Christ the King of Israel, as Jesus the Saviour of sinners.

These passages, undoubtedly, have special reference to Jesus in His kingly character, in relation to the Jewish nation. The doctrine of a literal reign of Christ over a redeemed and restored earth is often stigmatized as material and carnal. Certainly it must be material, and we confess our inability to comprehend any other kingdom. Christ's body of humiliation was a material body, and his resurrection body just as material. He is to-day, seated at the right hand of the Father, *the man* Christ Jesus. The saints who are to be associated with him, in his glory and kingdom, will have, in resurrection, bodies "fashioned like unto His glorious body." This, we believe, the Scriptures teach.

To the charge, that these views are carnal and unworthy the exalted character of Christ, we only say—thus it is revealed; and we need be under no apprehension that He will ever tarnish the glory that He had with the Father before the world was.

A minister in a high position in one of our large denominations, recently preached from one of these passages—"But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." His first and principal proposition was, that by these words Jesus intended to disabuse the minds of his disciples of the belief which they, in common with the Jewish people, entertained of a temporal kingdom under the rule of their Messiah.

The argument was, that as none who heard these words from the lips of Jesus, lived to see the Jewish expectation of an earthly kingdom realized, therefore this expectation was founded on a misapprehension of the Scriptures and the true mission of Christ.

In the verses immediately preceding the text, Jesus thus announced the conditions of discipleship: "If any man will come after me let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it." Here is the promise of recompense, to those who by denying self, and the world, should suffer for His sake. When will this promise of recompense be fulfilled? At His second coming manifestly, of which we read in the same connection: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in his own glory and in His Father's, and of the holy angels." The parallel passage in Matthew reads, "Then he shall reward every man according to his works." It were easy to bring a multitude of passages from Scripture to prove that when Jesus shall come again, it will be to set up and establish his rightful sovereignty over this now revolted earth. One must suffice: (Dan. 7 : 13, 14.) "I saw in the night visions, and behold one like the Son of man come with the clouds of heaven, and come to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his kingdom is an everlasting kingdom which shall not pass away, and his kingdom that which shall not be destroyed."

No argument is needed to identify this coming of the Son of man with the Son of man coming in His own glory, and in His Father's, as predicted in Luke. That the kingdom which the Son of man shall establish when He comes again, will be a veritable kingdom on earth is evident; for its subjects will be "people, nations, and languages." If this language means not a real, visible, earthly kingdom under the rule of the Son of man, then was Nebuchadnezzar's a spiritual reign and kingdom; for precisely the same language is used in reference to the kingdom and rule of the Son of man, as in relation to the dominion of Nebu-

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chadnezzar. Assuming then, without further proof from Scripture, that when Christ shall come again as predicted (v. 26), we come to the words of the text: "But I tell you of a truth," &c. The conjunction *but* connects this verse with the preceding, and that it forms a part of the same address is apparent. Our Lord, while warning His disciples of the fiery trials that awaited them, in a world that rejected Him, points them to a day of recompense, when He the rejected One should return, "having received the kingdom;" and then makes the startling announcement, that some who then listened to his voice should not "taste of death" until they saw "the kingdom of God;" that kingdom of which he had just been speaking. The parallel passages in Matthew, "shall not taste of death till they see the *Son of man coming in His kingdom;*" and Mark, "till they see the kingdom of God come with power;" confirms the opinion expressed, that the future coming of which Jesus is here speaking, is the one great event to which all the prophecies point; the establishment of His rightful sovereignty over the earth.

But it may be asked, how can the words, "shall not taste of death, till they see the kingdom of God," refer to a coming of Christ still future; seeing that *all* who then stood with Him have long since tasted death?

To answer this question, we are not left to conjecture or speculation. In the verse following the text, we read: "And it came to pass about an eight days after these sayings;" and then is recorded the account of the transfiguration. It will be observed, that the inspired penman directly identifies "these sayings" which we have been considering, with the transactions on the Mount of Transfiguration. But we are not left to inference. The Apostle Peter, in his second epistle (ch. 1: 16–18), says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty," &c. Here the apostle speaks of the transfiguration scene, as "the power and coming of our Lord Jesus Christ:" and it is worthy of notice, that the apostle is speaking of a *still future* coming, and refers to the scene on the holy mount, as a pledge or proof that he had not followed cunningly devised fables when he made known to them that coming. It was not the transaction on the holy mount that he had made known to them, but a future glorious coming, of which the transfiguration was the type and pledge. A single verse (out of many) of what he had made known to them will show this. "For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord Jesus Christ." The transfiguration scene then was as it were a pictorial representation of the kingdom that shall be established, "when He shall come in His own glory, and in His Father's, and of the holy angels." And it was that representation of the kingdom of which Jesus says: "But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God."

From this hasty examination of the text and its related passages, we see how entirely at fault was the preacher's proposition. Not only does the text *not* contradict the hope and expectation of the disciples of a reigning Christ, and an earthly kingdom, but it assuredly confirmed that hope, and directed their thoughts forward to the time of His second coming, when their anticipations should be realized.

But a further and perhaps the most striking refutation of the theory of a spiritual reign and kingdom, is to be found in some of the other sayings of our Lord, found in close connection with the passages already noticed. In verse 20, we read: "He said unto them, But whom say ye that I am? Peter answering said, The Christ of God."

Whatever was implied in this confession of Peter, was sanctioned and confirmed in the most solemn manner, Jesus saying to him (Matt. 16: 17), "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." What then was the meaning of Peter's words, "The Christ of God?" Christ and Messiah, meaning The Anointed, were the kingly titles of our Lord. As our adversaries on this question admit this, it is hardly necessary

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to adduce Scripture to prove it, yet a few passages may not be out of place. When the wise men guided by a star came to Jerusalem they inquired, "Where is he that is born *King* of the Jews?" Herod being troubled about this, demanded of the Chief Priest and Scribes, "where *Christ* should be born?" It is evident that Christ, and King of the Jews, were one and the same in the minds of Herod, and the Chief Priests and Scribes. Nathaniel expressed the belief of those who recognized in Jesus the promised divine Redeemer of Israel: "Rabbi, thou art the Son of God: thou art the King of Israel!" Peter, on the day of Pentecost, speaking by the Holy Ghost said: "Therefore being a prophet (David), and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne." We affirm then, what cannot be controverted, that Peter in his declaration that Jesus was "the Christ of God," meant that he was literally and truly "the King of Israel." This then, was the confession of Peter, and the truth of this confession Jesus confirms in the most emphatic manner. And in this confession and confirmation, we have the most striking refutation of the unsupported proposition of the preacher referred to; and in these Scriptures, the most decisive proof of the literal coming, and the literal reign, of the literal King of Israel. *

We come now to notice the other passages most frequently quoted in support of the theory of a spiritual kingdom. "The Kingdom of God cometh not with observation." "The Kingdom of God is within you." "My Kingdom is not of this world." The marginal reading in the quotations from Luke 17, probably give the more exact meaning. The Kingdom of God cometh not with *outward show—is among you.* A little attention to the circumstances in which these words were spoken, and to their connection with the other sayings of our Lord on that occasion, will make it apparent that the spiritualizing theory receives no confirmation here. To whom, and under what circumstances were these words spoken?

"And when He (Jesus) was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said: The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within (or among) you." It was the Pharisees who demanded to know, and it was to them that these words were spoken. It is important to note what it was they demanded to know. Their question was *when* should the Kingdom of God come? It was in effect saying to Jesus, —"You claim to be the Christ, the King of Israel, when will your kingdom be set up?" There was no controversy between the Pharisees and the Lord, as to whether the Messiah should reign over the house of Israel. That was one point upon which they were perfectly agreed. What then did Jesus mean by his saying, "The Kingdom of God cometh not with observation," or outward show? The Pharisees unquestionably were looking for the introduction of Messiah's Kingdom according to the usages of earthly sovereigns and conquerors.

Their first thought doubtless was of rallying an army around the standard of the coming King, and the overthrow of their enemies by force of arms. In this they misapprehended not the literalness, but the nature of the kingdom, and Jesus tells them that the kingdom of God for which they were looking should not

* It is interesting to note in this connection, the injunction laid upon the disciples, after Peter's confession that he was the Christ of God. "He strictly charged and commanded them to tell no man that thing." Or as Matthew has it, "tell no man that he was Jesus *the Christ.*" Upon the theory that the mission of Jesus, simply and only as a saviour of sinners, it is difficult to see a reason for this imperative injunction. On the other hand, recognizing the mission of Jesus in its other aspect as Jesus *the Christ*, in His relations to His earthly people, as the rightful heir to David's throne, we can clearly discover why His strict injunction was laid upon them. Unquestionably the reason was this—that to proclaim Him to be the Christ, would be proclaiming Him the King of Israel, and the time for that proclamation had not yet come.

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come in that manner. It would not come with the pomp and circumstance of earthly conquerors. As this point will receive further attention, we now pass to the other clause of the answer Jesus gave to the Pharisees. "Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within or among you." When it is remembered that these words were addressed to the Pharisees, the bitter and malignant enemies of Jesus, it surely needs no argument to show that they could not be the subjects or possessors of a spiritual kingdom, of which He (Jesus), was the Spiritual King. It is certain that the kingdom of God was not within them. Let it be remembered then that the words "the kingdom of God is within you," which are so constantly quoted to prove the kingdom of God to be merely and only a spiritual allegiance to Christ in the heart, *are not* addressed to individual believers in Christ, or to the church, but to the Christ-hating Pharisees. Having ascertained what He *did not mean*, we think there is little difficulty in learning what our Lord *did mean* by His answer to the Pharisees. After answering them, Jesus said to His disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye *shall not* see it." To see one of the days of the Son of man would be to see the Son of man himself; would be to see the kingdom of God of which He had just been speaking to the Pharisees. That "one of the days of the Son of man," the "Son of man coming in His kingdom," and "the kingdom of God," all have reference to the same thing, has been abundantly shown from the Scriptures already cited.

According to this so-called spiritual theory we have then the Pharisees the possessors of the kingdom of God, it being spiritually within them, while the disciples of the Lord not only did not have it, but were told that even when enduring the persecutions for His sake which awaited them, and when in consequence of the severity of their trials they should greatly desire to see one of the days of His kingdom, they *should not* see it. Still continuing His address to His disciples, Jesus said: "And they shall say to you, See here, or see there; go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day."

Here we have the plain and simple explanation of the Lord's answer to the Pharisees. The kingdom of God should not come with observation or outward show, as the approach of an earthly conqueror would be heralded. They should not say the coming King is here, or there, and why? Because, "as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day." As the lightning flash, before they can say Lo here! or lo there! the kingdom of God will be among them. As it is written in another place, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." In this sudden coming of the Lord we discover the reason for His injunction to the disciples in reference to false Christs that should arise. The mere fact of its being said, See here! or see there! would be to them positive proof that they of whom it was said were false Christs; for as He will come with the suddenness of the lightning's flash, there will be no time to say, Lo here! or lo there!

After what has been said a very few words will suffice for the other saying, "My kingdom is not of this world." The remainder of the verse from which it is taken is this: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Though not *of* the world, Jesus did not say that His kingdom should not be in the world. The meaning of these words in the light of other Scripture is very plain. It was only saying that His kingdom was of heavenly, not of earthly origin; that it will not be introduced by the methods which prevail in this world. "If," said Jesus, "my kingdom were of this world, then would my servants fight." If He received His kingdom from an earthly source, He would adopt earthly means as earthly kings do. "But now my kingdom is

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not from hence." Though Christ's kingdom is not of this world, yet is the earth the place of the kingdom. It will be the heavenly rule upon earth. The petition, "Thy kingdom come, thy will be done *in earth* as it is in heaven," will then be realized.

M. A.

"WITH BOTH HANDS EARNESTLY."

MICAH 7 : 3.

I. THERE IS WORK TO BE DONE.

THERE has been a foundation laid—laid by One who has loved us—laid that we might build upon it—laid that by our building upon it we may possess an everlasting sanctuary of rest and peace. That foundation is JESUS—our true and only Prophet, Priest, and King.

Upon this foundation there is to be a building constructed—constructed by us—constructed not of wood, hay, and stubble, but of substantial things, the gold, silver and precious stones of faith, love, and a purified life. Of ourselves, and out of our own poor resources, we never could construct this building; but He who has laid the foundation, furnishes all the means and materials, and helps in the work besides. He is present to superintend, and direct, and assist; but the workers are ourselves. The building is the establishment of our hearts upon Christ, and the confirmation and edification of character and life to the model he has set us, that we may be temples of the Holy Ghost, living His virtues, and exemplifying His excellencies.

There is a specific time allotted for this work. We could not do it before we were born; and we cannot do it after we are dead. There is time enough for it in every case; but it must be done in this day of our earthly life. When the night cometh, no man can work. Neither can any one do the work, and still have time over after it is done. It is a life-work, which never can be commenced too soon, and which must continue as long as life lasts. And as we never know how long we may have to live, the night may come at any time.

It is also an exceedingly important work. If life should pass with it undone, it would be infinitely better for us if we had never been born. It is the making of our peace with God—the fortification of our souls against the pains of hell—the securement to ourselves of a blessed home in Heaven. Everything worth living for, and all that we can hopefully count on for eternity, depends upon this work. If we fail in it, our being is a failure.

II. PEOPLE WORK VERY DIFFERENTLY.

Many put *no* hand to it. They either expect it to be done "without hands," or without any efforts of theirs, or else they have not interest enough to care whether it is done or not. "They have hands, but they handle not; feet have they, but they walk not." The Master comes to them, hour after hour; but there they stand "all the day idle." They have heart and energy for other things; but as soon as it comes to decided Christian work, and doing for their souls and eternity, there is no more spirit in them—they are mute—not a muscle moves—they are "without hands," or, having them, use them not for this. We know the excuses often pleaded. They say they are afraid; or, they are not so wicked; or, they cannot just yet; or, they mean to go at it soon: or, they are not yet sufficiently convicted; or, they must have a change of heart first; or, they cannot do anything anyhow; or, it is time enough yet; and so the hours of life pass, year after year slips away, and nothing is done. Not a hand have they in the work.

Many put in but *one hand*, reserving the other for the world. They cannot be content with no religion at all. Their consciences will not allow that. They must do something. And they do it. They go to church. They read the Bible sometimes. They say their prayers when something stirs them up to it. Perhaps they join the church under a particular stress. And they are ready to take a hand in church work. But it is only a one-handed business. They have a warm side for the vanities, gayeties, and honors of the world. They are quite as compliant toward the questionable things of life as toward holy things. If preach-

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ers will just be a little easy with them, they will love them very much, and take their part, and attend respectfully upon their ministry, and pay their share to good objects. Oh, yes; they do not wish to lose their souls, or fail of Heaven. God is good. Christ is very merciful. He saved even a thief in the last agonies. What if they are fond of the dance, the opera, the theatre, a social glass now and then, and the assemblies and habits in which Christ never could have taken part. Are they not charitable, well-meaning, and far removed from the gross crimes of the wicked? Will they be condemned just because they do not feel like being so strict and Puritanic as some other people? And thus they proceed, working only with one hand.

Many work *with two hands*. They are like the men who came to David at Ziklag, who "could use both the right hand and the left." They show great zeal. They press to the front in everything that wears the appearance of piety and goodness. They shine and figure on public occasions. They are good at prayer, good at taking the lead in meetings, good at making speeches for every popular beneficence. To see and hear them, we would think all other men were drones in comparison. If ever men had both hands in the work, *they* have both in. Why, they are the very models of fervency, liberality, and aggressive religion —the leaders in every good word and work— the pillars of living piety—the very moulders of Christian sentiment. Even the ordained heads of the Church, and educated teachers of salvation, are entirely behind the times, and mere clogs and hindrances to the fervency and activity of these people! But they have one defect; they work "with both hands," but they lack the "*earnestly*." Honesty is wanting. Their great zeal is more sham and show, than solid reality; a fashion, popular self-assertion. If people did not applaud them, they would stop. Their hands are in, but not their hearts. They are very benevolent, because it serves to advertise them and their business. They are very devout, because it begets confidence, takes with people who cannot look under the mask, wins applause, and gives them influence. Some of them are downright hypocrites, and others are well-disposed, but self-deceived, unable to separate between their own vanity, self-interest, and carnal zeal, and genuine godliness; whilst generally more faithful in outside and self-imposed duties, than in those directly appointed and ordained of God.

There is, however, a better class. These work "with both hands, *earnestly*." Earnestness is honesty—sincerity—reality, not mere zeal and vehemence. The greatest zeal in the world may be mere sham; and the greatest show of devotion may be mere deceit. The only man who said "Hail Master," and kissed the Saviour in the Garden of Gethsemane, was Judas; and the act was deliberate treason. The devil himself, in his greatest wickedness, often transforms himself into an angel of light. Hence the word of the Saviour, not to judge according to the outward appearance; but to judge righteous judgment. "As a man thinketh in his heart, so he is." It is the motive, the temper, the hidden aim, the secret feeling, which determines the true character of a man's professions and doings. Even both hands in the work is worthless, if the heart be not true, and the eye be not single. It is not enough that efforts are put forth, that talents are laid out, that power and passion are enlisted; the whole must be baptized with an honest purpose, and with a singleness and sincerity within, which answers to the flag that is hung out.

III. Reasons for Earnest Work.

Unsanctified men do it. Covetous men do it for money; ambitious men do it for preferment; politicians do it for place and power; vain men do it to gratify their vanity; revengeful men do it to satiate their malignity; thieves do it to accomplish their thefts without detection; and whatever worldlings aim at, they work "with both hands earnestly." They do it for the miserable, paltry, perishable gains and gratifications which earth can afford. And shall we be less decided, less active, less in earnest, less laborious and sincere, when the great and mighty things of eternity are at stake? It is right for people to be in earnest. Man was made and constituted for action, and for firm and persevering heartiness. His being cannot

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properly play and develop without it. There is no achievement of any sort, but requires it. And if men can labor "with both hands earnestly" for the poor aims and ends which mark the efforts of the ungodly, surely they ought to do it for the favor of God and the blessings and honors of eternal life.

The antagonists of Christianity do it. Atheists do it, to varnish up their denial of God's personality, and to persuade men to their lies. Secularism does it, ever scheming and working to parade a superior philanthropy, scoffing at the laggard Church which will not become its tool, and leaving no stone unturned to alienate men from ancient bonds of creed and settled law. Rationalism does it, plying with all its power a cold, keen, destructive criticism by which to eradicate the mysteries of Sinai from the Pentateuch, the wonders of the incarnation from the Gospels, the supernatural attestations of the glory of Christ from the Acts, and all true faith from the hearts of men. Wily Erastianism does it, under the guise of catholic unity, laboring day and night to clothe the true confessors of Christ in the skins of wild beasts, that it may hiss upon them the furious dogs of popular passion. Popery does it, stirring itself up from one end of the earth to the other, to put down the Bible, liberty, and the religion of Christ, which has no need for greasy priests, Latin prayers, and the blaspheming Pope. And all the hosts of the enemy, in all their serried ranks, everywhere stand forth in full and horrid equipment, working "with both hands earnestly." And with the challenge flaunted in our faces from every side, and dangers thickening around us, as if we had come to the very battle of the great day of God Almighty, shall we be content, or consider our duty done or our sacred calling answered, without a like activity and zeal?

Self-preservation also demands it. The rust of moral decay will be upon all our faculties and senses, and eat out what little of piety and hope we have, and sink us after all to darkness and to death, if we do not learn to be in real earnest, and to make it the constant habit of our lives, as Christians, to do whatsoever our hands find to do *with our might*. Disease, and canker, and leprosy are eating in upon the Church and the faith, and unless those who have the pure truth are stirred up to energetic action, to assert that faith and to hold fast what they have, and to inaugurate a more decided and earnest sort of religion than that which the masses applaud, we will be compelled to see the sacred ark of the Lord carried off to the temple of Dagon, and the bloody rule of Antichrist set up over us and our children. The virtues, liberties, and peace of the world, and the eternal interests of our own souls are in jeopardy, and must wreck, and wreck forever, if we do not work "with both hands earnestly."

And the work of true Christian endeavor is worth all that it is possible to expend upon it. It is worth all the seriousness, prayer, self-denial and self-sacrifice we can give it. It is worth all the time, all the toil, all the money we can give it. And it is worth all the energy of body, soul, and spirit we can bring to it.

Abraham sacrificed a home and country for it, and was glad to do it. Moses sacrificed royal honors and a throne for it, and never regretted it. Paul made surrenders, and assumed labors, and submitted to all sorts of maltreatment, dangers, and suffering for it, and gloried in the opportunity. Martyrs and confessors have gone to the stake, given their heads to state blocks, allowed themselves to be cast to and devoured by wild beasts, and consented to be burnt to ashes for it, and thanked God that they were thought worthy thus to suffer for His cause. And no man has ever done so much for it as to regret, when he came to die, that he did it. Hell is but a house of unavailing regrets for not having worked for it "with both hands earnestly." And of all the saints in glory there is not one to say that he ever was too ardent in it.

Let us then learn the lesson, and set to our work "with both hands earnestly." It was the battle-cry of Mahomet: "The gates of Paradise stand open to him who dies fighting for the religion of God." It was fanaticism and falsehood on his lips, but the gates of Paradise do stand open to him who dies *believingly working for God "with both hands earnestly."*

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